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Ramon Hurley

THE
ENGLISH WORKS
OF
RAJA RAMMOHUN ROY

EDITED BY
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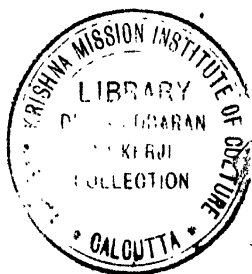
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Asiatic Society &c., &c., &c.*

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INTRODUCTION

BY
THE EDITOR.



THE ENGLISH WORKS of Raja Ram Mohun Roy were with great difficulty, republished in 1885, after having been neglected for 50 years. The author spent the best part of his life and the whole of his hard-earned fortune in writing and publishing these valuable works. After his death however they were neglected and nearly forgotten. It is as strange as it must be painful to every Indian heart, that this should have been so; for there is no subject of importance to India, whether it be social, religious, or political, which has not been dealt with by the Raja with an ability to which few of his countrymen after him, can lay any claim. Reformers and patriots of India of the present age and of ages to come will always find much to learn from the first and the greatest patriot and reformer of modern India.

Not are Indians alone who have much to learn from him. Civilized Europe and America also, will find much in his works to think seriously upon, and will not fail to admire the genius and the learning of a native of India who could write upon the Bible and its doctrines with an amount of erudition not surpassed by the most learned divines of his age.

In introducing these works, it is perhaps fit that we should give a short account of the life of the author, and the times in which he lived, and of the circumstances which surrounded him, and which were the direct causes of the writings which are now republished.

Raja Ram Mohun Roy was born of a very respectable high-caste Brahmin family, at Radhanagore, a village in the District of Hooghly in Lower Bengal, in the year 1774, A. D. The English had just acquired Bengal and were trying to establish settled government in the country. It was in this very year that the first Governor-General of India and his Council were appointed, and the Supreme Court established. It was indeed a momentous year for India. Raja Ram Mohun Roy's father was Ram Kant Roy, a small Zemindar, who had served under the Nawabs of Murshedabad and had seen their downfall. His mother was a woman of very great piety and remarkable firmness of character. Her name was Tarini Devi, but she was commonly known as Phool Thakoorani.

Toles of Pundits where Brahmins only were taught, and Mukhtabs of Persian Moulovies, were the only places of instruction in those days. Persian was still the language of the Court, and all persons who were ambitious of secular honours for their sons, had them educated in Persian and Arabic. Ram Mohun Roy was, consequently, after he had acquired what knowledge he could, of Bengalee and Persian, in his native village, sent in his ninth year to Patna the principal seat of Arabic learning in Bengal. The extraordinary memory and the uncommon intellectual powers of young Ram Mohun enabled him to master the Persian and Arabic

languages within 3 or 4 years. In this short time he studied not only the poets and philosophers of Persia and Arabia, among whom the Sufis, whose mystic philosophy resembled the philosophy of *Vadanta* and *Yoga*, pleased him most, but he also read Aristotle and Euclid in Arabic and became a true Moulavi, as he was called in after life.

In his twelfth year Ram Mohun Roy was sent to Benares to study Sanskrit. Benares was then and is still the principal seat of Sanskrit learning especially of the Vedantic philosophy. Ram Mohun Roy stayed there till his sixteenth year, and diligently studied the literature and the philosophy of the old Hindus; and it was here that he imbibed the monotheistic tenets of the *Vedanta* and the *Upanishads*, and he came back from Benares a determined enemy of idolatry and the religious evils of his country.

Soon after his return home Ram Mohun Roy wrote, it is said, a treatise against the idolatry of the Hindus, which caused a rupture between father and son and young as he was, he left his paternal roof and wandered for four years from place to place, alone and without a friend. It was during this time that he travelled to Tibet where he learnt the doctrines of Buddhism at its principal seat. His assertion of monotheistic doctrines there nearly cost him his life, but the kindness of the women of Tibet saved him from all dangers and difficulties,—a kindness which he never forgot, and which, as he said forty years after, made him always feel the warmest respect and gratitude towards the gentler sex.

After four years, he was recalled home by his father, who was heart-broken, as he said, like Dasaratha by

sending *his* Ram to the wilderness ; and till his twenty-fifth year he spent his time in learning English and studying the Sanskrit shasters, and carrying on controversies with the Brahmins on idol-worship and the burning of widows, which, however, again brought upon him the wrath of the Hindu society, and he was once more obliged to leave his home.

From 1800 to 1813 Ram Mohon Roy was made a sheristadar. He spent ten years of his life in Ramgurh, Bhagulpore and Rungpore as *dewan* or head officer of the Collectors and Judges of those districts, and hence it was, that he was commonly known as the Dewanji, till he was made a Raja by the Emperor of Delhi. While at Rungpore, he was also busily engaged in studying the shasters, and in controversies with the Brahmins, and though we have got none of his writings of that time, there is a book written against him at Rungpore and subsequently revised and printed in Calcutta in 1245 B. S. (1838 A. D.) named Jnananjan, from which we learn, that while at Rungpore he wrote Persian tracts and translated parts of the Vedanta.

From Rungpore Ram Mohun Roy came to Calcutta in 1814, and as he said "gave up all worldly avocations, and engaged in religious culture and in the investigation of truth," and began the work of his life for which he had been so long preparing. In order to give an idea of the difficulties which Ram Mohun Roy had to overcome, and the prevalence and the enormity of the evils which he had to fight against, we shall give a short account of the state of the country and of the Hindu society at that time.

It was the period of a great revolution. When Ram Mohun Roy was born, all the old kingdoms were tumbling down, and new ones were being reared in their stead. In Bengal the tyrannical Serajuddoula had been overthrown, and the rule of a race of foreigners from beyond the ocean had been set up. Throughout the whole country there was disorder and confusion. The old state of things was passing away, giving place to the new, the only question being, whether this would be for the better or for the worse.

In the religious world also there was much excitement. The Saktas or the worshippers of the goddess Sakti, and the Vaishnabas, mostly followers of Chaitanya, were both strong, and were contending with each other for supremacy in the land. It was at this time also that the Tantrik worship flourished in Bengal, with all its midnight horrors and corruptions, as well as with that profound though rather gloomy devotion so well exemplified in the case of Ram Prosad Sen, Raja Ramkanta and other great men, many of whom were contemporaries of the father of Ram Mohun Roy. Nor was Vaishnabism weak. With all the corruptions that had polluted the sacred religion of Chaitanya, there was still some religious fervour left, which enabled it to keep its hold upon the people. The strife between the Vaishnabas and the Saktas was bitter, and Ram Mohun Roy lived in the very midst of it; for his own family was one of the foremost Vaishnaba families of Bengal, while his maternal grand-father was the acknowledged spiritual head of the Saktas of that part of the country, and stories are told of quarrels between the two families on account of their religious differences,

and it is not strange that religious discussion was the pleasure of Ram Mohun Roy's life during his youth as well as afterwards. But however great might be the bigotry of the two sects, their general immorality and corruptions were simply revolting, and it was high time that matters should mend.

The social condition of the people in Bengal was also deplorable. The rigid Caste-system of India with its blighting influence reigned in its full vigour. The horrible rites of Suttee and Infanticide were the order of the day. There were indeed many instances of true Suttees to whom the death of their lord was the end of all desire of life and its pleasures, and who went joyfully into the fire with vermillion on their forehead and other bridal decorations, without casting 'one longing lingering look behind.' But it should not therefore be forgotten that in a great many instances, the Suttee was the victim of her greedy relatives, and in more, of rash words spoken in the first fit of grief, and of the vanity of her kindred who considered her shrinking from the first resolve an indelible disgrace. Many a horrible murder was thus committed, the cries and shrieks of the poor Suttee being drowned by the sound of tomtoms, and her struggles made powerless by her being pressed down with bamboos. The heart of Ram Monun Roy was sick with sights like the above which were then of every day occurrence, as will appear from the following official return of the number of *Suttees* from 1815 to 1828 :—

	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828
Calcutta	253	289	442	544	421	370	371	328	340	373	398	324	337	309
Dacca	31	24	52	58	55	51	52	45	40	40	101	65	49	47
Murshedabad	11	21	42	30	25	21	12	22	13	14	21	8	2	10
Patna	20	29	49	57	40	62	69	70	49	42	47	65	55	50
Benares	48	65	103	137	2	103	114	102	121	93	55	48	49	33
Bareilly	15	13	19	13	17	20	15	16	12	10	17	8	18	10
	378	472	707	839	650	597	654	583	557	572	639	511	517	463

The condition of the Hindu female in those days was truly pitiable. Education among females was unknown. Kulinism, Polygamy, and every day oppression made the life of the Hindu female unbearable. For an authentic account of their condition, we refer the reader to Ram Mohun Roy's second essay on the burning of widows. The Hindu society with Caste, Polygamy, Kulinism, Suttee, Infanticide and other evils was rotten to its core. Morality was at a very low ebb. Men spent their time in vice and idleness, and in social broils and party quarrels.

As to education among the people, of what even the *Muktubs* could impart, there was but little. What little learning there was, was confined to a few Brahmins, and it was in the main a vain and useless learning. Ignorance and superstition reigned supreme over the length and breadth of the country. There was darkness over the land, and no man knew when it would be dispelled.

In the political world also there was much disorder. With the administration of criminal justice still in the hands of *Kazis*, the civil courts in disorder, the most

elementary rules of inheritance and disposal of property unsettled, the state of the law and the administration of justice were in utter confusion. The permanent settlement also was made about this time, and the germs laid of those vast social and economical changes in the condition of the people which have followed in the train of that great measure.

It was during these the most stirring times of modern Indian history, from 1774 to 1833 that Ram Mohun Roy lived and moved, and worked with all his might to bring light and dispel the darkness that was upon the land, to succour the oppressed and the downtrodden, and to help the beneficent rulers of the country in producing order out of chaos.

Ram Mohun Roy came to Calcutta not to rest. He came prepared for the fight with the old superstitions and the manifold evils that had darkened the face of his country. His treatise in Persian with an Arabic preface, named *Tuhfat-ul Muwahhidin*, or a gift to the worshippers of one God, and his controversies at Rungpore had established his fame; and upon his coming to Calcutta, he was able very soon to gather round him a few learned and earnest-minded men. The *Atmiya Sabha* was established in 1814 for the worship of the One invisible God as inculcated in the Upanishads. Ram Mohun Roy fought with the voice as well as with the pen. But his power lay in his writings. He wrote without ceasing, and spent the whole of his fortune in publishing and distributing his works among his countrymen.

As we have mentioned before, from early youth Ram Mohun Roy was convinced of the error and the baneful effects of the popular idolatry and he was also con-

vinced that the prevailing superstition was not the religion of the Saints and the Philosophers of ancient India. The popularizing of the tenets of the *Vedanta* and the *Upanishads* was, he thought, the best means of driving the prevailing corrupt religions from the country, and with this object, he began with publishing and translating them into Bengali and English, with introductions which contained his exposition of the philosophy of those wonderful writings.

What Ram Mohun Roy attempted in his expositions was to popularize the monotheistic ideas and the high morality inculcated in those writings. They have read his works in vain, who think that they were calculated to spread the popular pantheism of the *Vedanta*. The monotheism and the spirituality of the ancient Rishis was what Ram Mohun Roy laboured to revive and spread among all classes of men, without distinction of caste and sex. Ram Mohun Roy's mission was not only to restore the ancient monotheism, but also to liberate the Sudra and the Hindu woman from the thralldom that had enchained them body and soul for so many thousands of years, and to restore to them the life-giving religion and spirituality of the *Upanishads*. He showed conclusively that these were not intended for Brahmins only, but for women and Sudras as well. The publication of the *Vedanta* and the *Upanishads* showed to the orthodox, and specially to the Brahmins who lived by priest-craft, the danger that the old superstitions were in, and they at once combined to oppose Ram Mohun Roy, and a bitter controversy was the result. These controversial writings in which Ram Mohun Roy triumphantly vindicated his position fully display his remarkable

logical powers and his vast learning, and deserve to be carefully read by our countrymen, especially at the present moment when the old controversy between idolatry and monotheism seems to have revived with some vigour.

Ram Mohun Roy while fighting with the idolatry of his country was not unmindful of the 'incarnation' worship of the Christians which was gaining ground in India. Trinitarian Christianity was the next object of his attack. He had learnt Greek and Hebrew and studied the scriptures in the original, in order to qualify himself for the fight. The Missionaries also were not slow to reply; but they had to deal with one whose genius and Biblical learning made him more than a match for them, and they certainly did not come out triumphant from the controversy; and it may safely be asserted that the writings of the Raja exercised a powerful influence in arresting the spread of orthodox Christian religion in this country. The greatest opponent of popular Hinduism and Christianity in this country, his regard for both religions in their purity was so great that he may be considered as the best Hindu and the best Christian of modern India.

The controversy between Ram Mohun Roy and the Serampore Missionaries was the counterpart of his controversy with the Brahmins, and had its origin in much the same way. He began the fight with Hindu idolatry by the publication of the Vedant and the Upanishads, and fought the Brahmins with their own weapons, and showed to his countrymen the abuses introduced by them into the pure religion inculcated in those sacred books. Likewise his

publication of the 'Precepts of Jesus the guide to peace and happiness,' though intended to show the excellence of pure Christianity, offended the Trinitarian missionaries, and gave rise to the famous controversy with them.

From early youth Ram Mohun Roy was an admirer of monotheism, and we have seen what a deep impression was made on his mind by the monotheism of the Muhummadans when he was studying Persian and Arabic. As a matter of course he was attracted to the pure religion of Christ when he came in contact with the Christians. As early as 1816 we know of his familiar intercourse with the Serampore missionaries, Carey, Ward and Marshman. For the benefit of his countrymen he published in 1820 the precepts of Jesus, with a translation into Sanskrit and Bengalee, in which he, as he said, "separated the precepts from the abstruse doctrines and miraculous relations of the New Testament, as the former are liable to the doubts and disputes of Freethinkers and Antichristians and the latter are capable at the best of carrying little weight with the natives of this part of the globe, the fabricated tales handed down to them, being of a more wonderful nature." This gave great umbrage to the missionaries who thought it was a protest against the accepted doctrine of the divinity of Christ, and soon after its publication, there appeared in the friend of India, a periodical work under the direction of the Baptist missionaries, an article animadverting upon it, which was signed "A Christian Missionary," but written by the Rev. Mr. Schmidt. The editor, Dr. Marshman, also appended to it some "Observations" of his own, in which Ram

Mohun Roy was called a "*heathen*," opposed to the grand design of the Saviour's becoming incarnate," and also promised to take up the subject more fully in the first number of the quarterly series of the *Friend of India*.

These "Observations" led to the publication of the First Appeal to the Christian public in defence of the Precepts of Jesus, by a "Friend to Truth." In a subsequent number of the *Friend of India* (No. XXIII. May, 1820) Dr. Marshman inserted a brief reply to this Appeal; and also in the first number of the quarterly series of the *Friend of India*, in September 1820, according to his promise, he published a paper entitled "Some observations on certain ideas, contained in the Introduction to the Precepts of Jesus, the guide to peace and happiness." In reply to this paper Ram Mohun Roy published his "Second Appeal to the Christian public in defence of the Precepts of Jesus."

Dr. Marshman published an elaborate reply to the Second Appeal in December 1821, in the fourth number of the quarterly series of the *Friend of India*. In answer to this Ram Mohun Roy published his "Final Appeal to the Christian Public" in 1823, to vindicate himself, as he says, from the charge of being 'an injurer of the cause of truth' "by bringing forward his reasons, as a warm friend of that cause, for opposing the opinions maintained by so large a body of men highly celebrated for learning and piety." The previous works on the subject of Christianity had been printed at the Baptist Mission Press, Calcutta. But since the publication of the Second Appeal, the proprietor refused to print any other work that the author might publish on

the same subject, and Ram Mohun Roy was obliged to establish a printing press of his own * where he printed the Final Appeal with numerous Hebrew and Greek quotations.

In 1822 the friends of Dr. Marshman collected and published his papers in this controversy in London under the title of "A defence of the Deity and Atonement of Jesus Christ, in reply to Ram Mohun Roy of Calcutta, by Dr. Marshman of Serampore." Upon this it was thought by the Unitarian Society of London 'to be demanded by truth and justice that Ram Mohun Roy's pamphlets should also be given to the British Public,' and they published in 1824 in London the Precepts of Jesus and the three Appeals, in order "to give every possible publicity to so learned and able a defence of the proper unity of God." This volume was reprinted in America in 1828, and was again printed in London in July 1834 with the following advertisement: "The former edition of these Treatises, published in one volume, in the year 1824, by the London Unitarian Society, had been for some years out of print; and although the market had in the interval been supplied to a certain extent with copies of the American edition, this was found insufficient for the demand which the Author's appearance in England occasioned. Influenced by this consideration, and by a desire to communicate still more widely the impression received in favour of his splendid attainments and Christian piety, the Publisher has ventured on the present edition, which

* It was called the Unitarian Press, Dhurrumtola.

he hopes will prove satisfactory to the numerous admirers of the illustrious Author."

The extraordinary learning and ability shown in these writings, and their great worth were readily acknowledged in England and America. Dr. Carpenter, remarking on the Second Appeal, said "that the excellent author is distinguished by the closeness of his reasoning, the critical accuracy of his scriptural knowledge, the comprehensiveness of his investigations, the judiciousness of his arrangements, the lucid statements of his opinions, and the acuteness and skill with which he controverts the positions of his opponents." The Final Appeal was reviewed in the *Monthly Repository* (Vol. XVIII. pp. 473, et seq.) in the following terms,— "It is in our judgment the most valuable and important of all the Hindoo Reformer's works, demonstrating the entire devotion of heart and soul, and mind and strength, to the cause of pure Christianity. He has studied most diligently the great question between the Unitarians and the Trinitarians, and he defends the general doctrine of the former with a degree of ability rarely exceeded by the most practiced polemics of this country."

After the publication of the first Appeal, the Missionaries of Serampore, not content with vindicating the excellence of their own doctrines, attacked all the Hindu Shastras as unreasonable, and also abused the Hindus in very offensive terms in their Bengalee newspaper, the *Samachar Darpan*, as well as in the *Friend of India*. Ram Mohun Roy was not slow to reply, and he published the *Bramhuncal Magazine*, the fourth number of which is dated November 1823, nearly ten months

after the publication of the Final Appeal. In these papers he vindicated the Hindu systems of philosophy against the attacks of the Missionaries, and attempted to show the unreasonableness of the Trinitarian Doctrines. The Final Appeal and the fourth number of the Brahmunical Magazine were not answered by the Missionaries.

In this place we ought to mention that many in his own time regarded Ram Mohun Roy as Christian in his opinions. That Ram Mohun Roy had high regard for the teachings and character of Jesus Christ, can not be questioned. But though ready to accord to him the highest place among prophets and religious teachers, he did not believe in his divinity, nor in the idea of atonement by his blood. The idea of man-God and that of the Trinity he considered as no better than idolatry and polytheism. Ram Mohan Roy himself says of his opinion in a letter written after the publication of the Second Appeal "My view of Christianity is that in representing all mankind as the children of one eternal Father, it enjoins them to love one another without making any distinction of country, caste, colour or creed." Miracles were of no importance in his eyes, as in the Christian Scriptures as well as in the Hindu Shastras many had been credited with having performed them, and he speaks of them in the Tuhfatul Muwahhiddin, as 'so many hypocritical acts of spiritual leaders which are not worth a mite, to give comfort to the hearts of men being the only divine doctrine.' In special revelation he did not believe, (see Tuhfatul Muwahhiddin) and he thought that our intuitive faculty of discriminating good from evil was sufficient, and that the forgiveness of sins might be obtained by

sincere repentance, and that salvation could be attained only by charity, spirituality and contemplation.

He not only fought the Trinitarian missionaries but actively supported the Unitarians of Calcutta, and very often attended their church before he established the Brahmo Samaj. Rev. William Adam, the most prominent Unitarian minister of that time in India, who was at first a Baptist Missionary, but was converted to the Unitarian faith in 1821 by Ram Mohun Roy, was one of his best friends and coadjutors.

Thus he fought the battle of pure Theism against Hindus and Christians alike. He did not however confine his energies to controversies. His great piety and and prayerfulness are well-known ; and he wanted to lead his countrymen not only to believe in the One True God, but also to worship Him. The scepticism of the young men of the newlyestablished Hindu College pained him quite as much as the idolatry of the orthodox. He had established the Atmiya Sobha for divine worship, as he had established the Ved Mandir for the study of Vedic literature, and other institutions for discussion and debate. Many pious and prayerful men gathered round him. The cause of theism prospered in spite of all opposition, and at last in 1828 was established the Brahmo Samaj. He established his Samaj on a broad and catholic basis. His was an universal religion ; and he invited all men "of all sorts and descriptions" "for the worship and adoration of the Eternal Unsearchable Immutable Being who is the Author and Preserver of the Universe" in his church, where the Supreme Being alone was to be worshipped under "no name designation or title, peculiarly used by any

man or set of men to any particular Being ;" and enjoined that "no religion should be reviled or slightly or contemptuously spoken of or alluded to" in his church and that worship should be conducted only in such a way as would tend to promote the contemplation of the Supreme Being as well as "to promote charity, morality, piety, benevolence, virtue and the strengthening of the bond of union between men of all religious persuasions and creeds." Such was the church of Ram Mohun Roy. Austerity, sentimentalism, and that false Byragya which shuns mankind, had no place in his religion ; and he showed to the Hindus from the Shasters that the highest religion was compatible with the duties of the world, and that the so-called worldly life was well calculated to lead to salvation. Ram Mohun Roy's religion consisted in the calm contemplation of the Deity, and in active benevolence, morality and charity. It was not the religion of unhealthy emotions and mysticism, to which some of his followers have reduced the universal religion of *Jnan* and goodness and true devotion taught by him. He exemplified in his life that *Jnan*, (true wisdom) and *Bhakti*, (love of God) went together. It was a sight to see him in the Brahma Sabha, clothed in his Durbar dress, sitting calm and composed, his face bathed in tears as his favourite hymns were sung.

Thus was the Brahmo Somaj of modern India established. Among those who helped him, and stood by him in this work, the names of Ram Chunder Bidyabagish, Kalee Nath Roy, Dwarka Nath Tagore, Tara-chand Chuckerbutty and Chunder Shekhur Deb deserve special mention, Ram Chunder Bidyabagish was the

minister of the church from the beginning, and when after Ram Mohun Roy's death others deserted his church, he alone kept it up, till Debendra Nath Tagore accepted the religion of the Brahmo Somaj, and took the sacred charge from his hands. Let these men also be remembered with Ram Mohun Roy.

While so deeply engaged in the work of religious reform, Raja Ram Mohun Roy had not forgotten the miserable condition of the women of India and especially that rite called the Sacrifice of the Suttee, which was so often but the cruel murder of Hindu widows. With all his ability and learning he set himself against these evil practices of Hindu society. In 1818 his first tract against the Suttee was published. In burning words he condemned the cruel practices and the oppressions under which the females of this country groaned. One thing in this connection is noteworthy. He condemned the Suttee not only because it was cruel, but also because, according to the Shasters, it *was not the best way for the salvation of a woman*, in as much as it led only to enjoyment in heaven, and was based on the hope of reward. He preached the higher self-sacrifice of the ancient Rishis which consisted in forgetfulness of self, in well-doing, and in the contemplation of the Supreme Being. He alone among ten thousand Brahmins of his age was the true Brahmin who had inherited the deep spirituality of his ancestors, the great Rishis of old, and the reasons given by him were not understood by his degenerate countrymen. However, it was principally through his exertions that the Suttee was abolished by legislation on the 4th of December, 1829. He also fought against the evils of Kulinism and is said

to have presented a petition to the Government for prohibiting polygamy by legislation.

Nor did he confine his energies to religious and social reformation. He laboured above all other men for the spread of education among his countrymen. He did all that lay in his power for improving and enriching the Bengali language. It is a remarkable fact that the address which he presented to Lord William Bentinck was in Bengali, a circumstance which showed how deep was his love for his mother tongue. In the celebrated controversy between the Orientalists and the Anglicists he fought vigorously for English education, wrote the famous letter on education to Lord Amherst, and had the satisfaction of seeing the Hindu college established, though with rare disinterestedness he kept himself aloof from the management of the College, because it was thought that the leaders of the orthodox Hindu society would not like to act with him. He also helped David Hare, and especially Dr. Duff in their efforts for the spread of English education in this country. He established also an English school of his own about the year 1822. It is not generally known what a heavy debt of gratitude the country owes to Ram Mohon Roy for his efforts in the cause of English education.

Nor was Ram Mohun Roy indifferent to politics. He it was who led the agitation against the Press regulations, the resumption of lakheraj holdings, and other grievances of his country. His memorials against the Press regulations are remarkable writings, and for the ability with which they were written, and the deep patriotism displayed in them, nothing that has since

been written by his countrymen on the subject, will stand comparison with them.

The one chief characteristic of Ram Mohun Roy which strikes the mind on reading his works and letters is his passionate love of freedom. Liberty of thought and action he considered as the sure and only way to the progress and happiness of man. He laboured without ceasing to improve the degraded condition of his countrymen, to obtain for them some of the privileges of a free people, and by promoting education among them to make them fit for more. His sympathies, however, were not limited to his own country. When the news of the establishment of constitutional Government in Spain reached India, he gave a public dinner at the Town Hall. The struggle of Greece for independence had his warmest sympathy. The interest he took in the passing of the Reform Bill, as appears from his letters, was as great as that of the most ardent supporters of that measure in England.

In legal discussions also he took part, and wrote a tract in favour of the power of alienation of the father over ancestral property, a power which has since then been amply recognized by the Courts, and fought against what he called the modern encroachments upon the rights of females.

He also conducted a news-paper called the *Sambad Koumudy*, one of the first of its kind in Bengali. He wrote a geography, and translated parts of the Koran and the Bible in Bengali, besides publishing a grammar of the Bengali language, both in English and Bengali. In fact he tried to do alone all things that could be done by man for the good of his countrymen.

In this way Ram Mohun Roy laboured for sixteen years in Calcutta for the good of his country, and took no rest. Born at a time when people would prostrate themselves at the feet of Brahmins, and tremble at the sight of Englishmen, when women were treated as no better than slaves, when people knew not what freedom was, when the night of ignorance and superstition had darkened the face of Bengal, Ram Mohun Roy brought down light from heaven, and made the blind to see, spoke about freedom and true manhood, with a voice of power the like of which had not been heard since the days of Buddha, put himself between the oppressed Hindu female and her oppressors, and singlehanded fought the battle of truth against idolatry and error, while his countrymen wondered and understood him not. Raja Radhakanta Deb, with his Dharma Sabha, and the whole country at his back, was no match for one who had been only a Collector's sheristadar. He was a giant among his contemporaries, and with his giant strength he fought the superstitions of his country, and the evil fate of this unfortunate land, while his countrymen wanted to take a life that was being freely spent for them.

* Ram Mohun Roy had been intending from a long time to go to England, but, as he said, he refrained from carrying this intention into effect, until his church had become strong. The Brahmo Somaj was established in 1828. The worship of the One True God was regularly carried on, and we have got, out of 98 sermons which were preached while he was at Calcutta, the first 17 in Bengali, and the translation of the first second, and the sixth in English. He composed hymns,

and established a mode of service for his church. His followers increased in numbers, till he was able to erect the Adi Brahma Somaj building for his congregation in 1830.

Now he felt himself free to go to England. He started for England in November. 1830. While taking leave of his family on a journey to that distant country from which he never returned, he saw his little son, Rama Prosad Roy afterwards the first Indian Judge of the Calcutta High Court, weeping. He took him by the hand and said "little man why do you weep (পুরুষের বাচ্চা কঁাদ কেন)?" The lesson should not be forgotten by his countrymen.

Ram Mohun Roy went to England with three objects in view.

(1) To represent the grievances of the Emperor of Delhi, who conferred upon him the title of Raja, and sent him as his ambassador to the King of England.

(2) To be present at the discussion of the House of Commons on the occasion of the renewal of the East India Company's charter, upon which the future Government of India, whether for good or for evil, so largely depended.

(3) To present memorials in favour of the abolition of the Sutte which he carried with him from India, and to counteract the agitation carried on there, by the powerful orthodox leaders of Hindu society.

He had no holiday time of it in England. At the request of the Board of Control he submitted in writing his famous evidence to the Select Committee of the Commons, upon the working of the Judicial and Revenue system of India, and the general character

and condition of its native inhabitants, and upon various important matters connected with India. He published it in a pamphlet form with the title 'An Exposition of the Revenue and Judicial Systems of India.' It embraces some of the most important questions relating to the administration of India, such as, the reform of courts, the jurisdiction of the courts of the country over Europeans, the jury system, the separation of the executive and judicial offices, the codification of laws, the consulting of the people in legislation, the establishment of a native militia, the larger employment of natives, the age and education of civil servants, the amelioration of the condition of the ryots, and the making of laws for their protection, and the permanent settlement; and every word of what he said deserves to be carefully read and considered by our rulers as well as our patriots.

He also wrote various pamphlets such as 'the advantages and the disadvantages of European colonization in India,' and published a collected edition of some of his works. He presented the petitions he had brought with him in support of the abolition of the rite of Suttee to the House of Commons and to the House of Lords in person, and had the satisfaction of being present when the appeal against the abolition of the Suttee was rejected on the 11th of July 1832. He was received in England and in France with distinguished honor by kings and peers and savants alike. But the hand of death was upon him in the midst of his success and glory, and the first native of India who set foot on the shores of England did not return to tell the story of his visit, to his mother country.

Thus in a foreign land died the greatest Indian of

modern times. His countrymen reviled and persecuted him while living. Faults he might have had, and even the sun has its spots. But his character in calm heroic courage and thorough independence, in utter sincerity which disdained to conceal the little failings of his life and complete forgetfulness of self in the cause of the good of his country, ennobled the race to which he belonged. His countrymen have honoured him not. But his religion has flourished and his country has prospered ; his works have lived and are bearing fruit ; no other reward did he seek or hope for in this world.

The late professor Max Muller in his life of the Raja, very truly described his position in regard to his countrymen in the following words :—

“The German name for prince is Furst, in English First, he who is always to the fore, he who courts the place of danger, the first place in fight, the last in flight. Such a First was Ram Mohun Roy, a true prince, a real Raja, if Raja also, like Rex, meant originally the steersman, the man at the helm.”

Ram Mohun Roy died on the 27th of September 1833, and was buried on 18th October, at Stapleton Grove in Bristol. Ten years after, his remains were removed to the cemetery of Arno's Vale near Bristol, where a tomb was raised upon his grave by his distinguished countryman, and devoted freind Dwarka Nath Tagore, and in 1872 the following inscription was engraved on the tomb.—

BENEATH THIS STONE

**Rest the Remains of Raja Rammohun Roy
Bahadoor a conscientious and steadfast
Believer in the Unity of the
Godhead ;**

**He consecrated his life with entire devotion
To the worship of the Divine Spirit
Alone.**

To great natural Talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day.

His unwearied labours to promote the social, moral and physical condition of the people of India, his earnest Endeavours to suppress idolatry and the rite of Suttee, and his constant zealous advocacy of whatever tended to advance the glory of god and the welfare of man, live in the grateful remembrance of his countrymen.

This table record the sorrow and pride with which his memory is cherished by his descendants.

He was born in Radhanagore, in Bengal in 1774, and died at Bristol, September 27th, 1833.

• We have attempted to give within a short compass the account of a most eventful life. For the purposes of an introduction to his works, it will, we think, be deemed sufficient. His writings were the chief work of his life. We publish them as far as we have been able to collect, and only hope that they will be read with the regard they deserve.

As regards the erudition, wisdom and true insight into the essence of things, displayed in these writings, they are apparent to the most superficial reader ; and we have seen how readily they were acknowledged in England and America. As to the style of Ram Mohan

Roy's English writings, clear, concise and methodical, it was an index of his mind. Jeremy Bentham spoke of it in terms of high encomium. In a letter to Ram Mohan Roy he says "your works are made known to me by a book in which I read a style which but for the name of a Hindoo I should certainly have ascribed to the pen of a superiorly educated and instructed Englishman" and in the same letter while praising the great work of James Mill on the History of India he says to Ram Mohan Roy of its style—"though as to style I wish I could with truth and sincerity pronounce it equal to yours." *

It is not necessary to say any thing more here about the writings contained in this volume. All necessary information at our disposal will be found in the foot notes. In publishing these works a few words are perhaps necessary as to the way in which they have been compiled and arranged.

The works of Raja Ram Mohun Roy went through several editions in his life-time here and in England. In 1832 he published in England a collection of his works under the title of "Translation of several principal books, passages, and texts of the Veds, and of some controversial works on Brahmunical Theology," with an introduction which will be found in the first vol. We have followed the arrangement adopted by the author in the above edition as far as it goes. As has been said

* In this letter Bentham addresses Ram Mohun Roy as "INTENSELY ADMIRER AND DEARLY BELOVED COLLABORATOR IN THE SERVICE OF MANKIND." See Bowring's works of BENTHAM, Vol. X. p. 586.

above, these works went through several editions in the Raja's life-time. We have compared the several editions as far as we could find them, and have tried our utmost to ensure the correctness of the present edition.

In the London Edition of his books Ram Mohun Roy adopted the method of Dr. Gilchrist in spelling Sanskrit words in English. But in his works published in Calcutta he also used other modes of spelling. We have not attempted to change the Gilchrist method of spelling adopted by him in England, but in some cases, for the sake of uniformity as well as for the purpose of making the words intelligible, we have changed the spelling; but in doing so, we have not followed a new method of our own, but have only adopted the better mode of spelling which we find him using in other works. We have also made some slight alteration in punctuation in some places, but never in places where the meaning might be in any way affected by an alteration of the signs.

We have given occasional foot notes in order to introduce some of these essays and tracts, and to explain the circumstances under which they were written. In some places we have also given notes to elucidate facts referred to by the author which are now well nigh forgotten, as well as to throw additional light upon certain passages in this volume, in the hope that they might be found interesting.

With few exceptions the tracts and essays inserted in these volumes are reprinted from the works published by the Raja himself during his life-time. The 'Prospects of Christianity in India' we have taken from a pamphlet published in London in 1825, containing the whole

correspondence on the subject between Rev. Dr. Ware, Ram Mohun Roy, and Rev. Mr. Adam. The petition on English Education to Lord Amherst may be found in a pamphlet on the 'Education of the people of India' by Sir Charles Trevelyan, as well as in Babu Raj Narayan Bose's Essay on the Hindu College. It was sent by Ram Mohun Roy to Bishop Heber to be put into the hands of Lord Amherst who again handed it over to the Education Committee. It was published in the Gyananweshun, and selected portions of it were inserted in 1834 in the Asiatic Journal Vol. XV. p. 136. The petitions against the press Regulation are reprinted from a copy of the original petition with annexures which was sent to England. We have inserted them among the works of Raja Ram Mohun Roy for they are generally known to be his, and for the reason that they are written in a style which was Ram Mohun Roy's own, and because, the feeling of patriotism and the good sense displayed in them are such, as no body in India at that time, whether he was an Englishman or a Hindu, was capable of. Moreover we find them included in the list of the Raja's works made by his friend and disciple Chunder Sekhur Deb, as well as in the list prepared by his son Ramaprasad Roy.

There are some essays in which the names of other persons such as Prosunno Kumar Tagore, Chunder Sekhur Deb, and others appear as their authors. But it is well-known that Ram Mohun Roy was fond of writing under fictitious names, and especially of giving the names of his friends to his works. There is no doubt that tracts of this nature which we have published are Ram Mohun Roy's, as we have got the authority of

Chunder Sekhur Deb in some cases, and as most of them are included in the above-mentioned lists. We have also got other contemporaneous evidence regarding the authorship of some of these tracts. The tract entitled "The Answer of a Hindoo &c." which is signed by Chunder Sekhur Deb, was sent by Mr. W. Adam in a letter dated Calcutta, January 18th, 1828, to Dr. Tuckerman of Boston, as a new composition of Ram Mohun Roy. The "Humble Suggestion" is included in the list of Ramaprasd Roy, and the hand of Ram Mohun Roy is so palpable there, that nobody has ever doubted that it is a production of his.

In the Appendix to the second volume, we have inserted an address to Lord William Bentinck, and a petition to the Privy Council on the abolition of the Suttee. We have every reason to believe from their style and the sentiments conveyed in them, that they were written by Ram Mohun Roy, but as we have got no direct evidence regarding their authorship, we have published them in the Appendix. As regards the famous Trust Deed of the Brahmo Somaj, it was mostly drafted by attorneys, but there is no doubt that the celebrated passages containing the object of the trust, in words which will ever remain memorable for the broad and catholic spirit which they breathe, were composed by Ram Mohun Roy himself.

These works have been obtained chiefly from the Adi Brahmo Somaj, and from the collection of Ram Mohun Roy's works in the possession of Dr. Mohendra Lal Sircar, to whom our thanks are due. Some Tracts and Essays have been kindly sent to us by Miss. Collet

from England, and a few have been searched out from the public libraries of Calcutta.

In this place we should mention that we are indebted to Miss. Collet more than to any other person for the interest she took and the help she rendered to us in our undertaking. Our thanks are also due to Mr. Anund Mohun Bose for the help and encouragement gave he us while bringing out the first edition.

It should here be mentioned that no one has laboured more or made greater sacrifice for preserving the works of Ram Mohun Roy from being lost and forgotten than Babu Eshan Chnnder Bose. He it was who collected these works, and employed the present editor to edit them. Even in editing considerable help was received from him. In fact the credit of the publication of the first edition entirely belonged to him.

For the publication of the present edition the public have to thank Babu Srikanta Roy, for without him it would never have been undertaken.

The lithographic print of the profile of the author which we give in this volume is copied from the frontispiece of first London Edition of the "Precepts of Jesus and the three Appeal" of 1824.

We conclude with what we wrote at the end of the introduction to the second volume of the first edition:

It was Miss Marry Carpenter who first called upon the countrymen of Ram Mohun Roy to 'undertake the sacred task' of collecting and publishing his works. More than twenty years have since elapsed. We grieve at this moment that the call was not more promptly responded to. The friends and admirers,

European and Indian, of the great reformer have all passed away—they who would have cherished these volumes with passionate admiration. The enthusiastic writer of the 'Last days in England,' the Rev. Mr. Adam and he too, the last surviving disciple of Ram Mohun Roy, Chunder Sekhur Deb,—they who would have rejoiced beyond a common rejoicing on this occasion, have all passed away. And he the American Missionary, Rev. C. M. A. Dall, who was called to this country, as he said, by reading these works, and Akhoy Coomar Dutt, whose passionate lament in his last work at the ingratitude of his countrymen towards Ram Mohun Roy is never to be forgotten: none of these persons, the desire of whose hearts was the publication of these works for the good of man, and whose words have always been a stimulus to us in our undertaking, has lived to see the completion of the task. We have indeed been very late. 'Long years required to roll by,' said Miss Mary Carpenter, 'and many changes to take place in India before his country should be prepared truly to appreciate the great reformer.' More than half a century has now passed, and changes great indeed have taken place. The country has at last awoken to a sense of the great debt of gratitude it owes to Ram Mohun Roy. Now at last we hope that his works, so long neglected, will be valued by his countrymen as they deserve, and we further hope, with Miss Mary Carpenter, that through their means 'the high and excellent aspirations of Ram Mohun Roy will kindle the hearts of generation after generation of his countrymen, and through them of countless multitudes; that listening with reverence to his voice, now speaking

to them from the World of Spirits, his countrymen will be led on by him to a pure and holy religion, which will guide them in peace and happiness through this world, and prepare them for another and a better : and thus, without distinction of country or clime, shall myriads bless the name of the first Hindoo Reformer, the Rajah RAMMOHUN ROY.' *

JOGENDRA CHUNDER GHOSE.

* Last days in England of Raja Ram Mohun Roy by Miss Mary Carpenter.

THE PUBLISHER'S NOTE.

THE first collected edition of the English works of Raja Ram Mohun Roy, available at that time, was published about fifteen years ago, after nearly half a century of their first promulgation. And the public owe a debt, of endless gratitude to Babu Jogendra Chunder Ghose, M.A., B.L., the learned and appreciative Editor, and Babu Ishan Chandra Bose, the publisher, but for whose devotion and diligent research, these works would, perhaps, have never seen light again for that timely publication. That edition was soon exhausted, and a growing demand for a fresh edition of the Raja's works has been keenly felt for many years past.

It is to meet this distinct demand that the present edition has been undertaken. And the present publisher cannot sufficiently express his thanks to Babu Jogendra Chunder Ghose, for having, out of pure love and veneration for the Raja, offered to re-edit these works for him. Indeed, but for this

kind assistance, he could never have hoped to bring them out with such despatch and ease.

The present volume contains the Raja's works on Hinduism. Though we have more recent, and perhaps, in some sense, improved translations of some of the Upanishads than those of the Raja, still considering that his were some what independent interpretations of these ancient scriptures, wherein the different schools were sought to be harmonised in a higher synthesis, they may justly claim to have a value of their own, and as such no word of apology is needed for their re-publication.

The second volume will contain the political writings of the Raja, and as the political and economic problems of this country, are still, after nearly three quarters of a century, much the same as he had apprehended them, these writings have a living interest for the present generation.

The third volume will contain those works of the Raja which had reference to Christianity. The Appeals to the Christian Public, though published nearly a century ago, and were composed under the exi-

gensies of a current controversy, have yet a permanent value, not only as a marvellous monument of the Raja's genius and scholarship, but also as a masterly attempt at a critical study of the Christian Scriptures, wherein a Hindu Scholar will be found to have forestalled many of the methods, and some of the conclusions also, of the most advanced of the modern schools of European Biblical criticism.

In conclusion the publisher takes this opportunity of expressing his gratitude to Babu Upendra Narain Bagchi B.A., for kindly looking over the proofs.

SRIKANTA ROY.

*A list of the principal works of Raja Ram
Mohun Roy in chronological order.*

Sak. A.D.

		তুহফতুল মুওয়াহহিদ্দীন (পারসী ও আরবী)	Tuhfatul Muwahhiddin (Persian and Arbic.)
1737	1815	বেদান্তগ্রন্থ ।	
1738	1816	বেদান্তসার	Abridgment of the Vedant.
		কেন উপনিষৎ ।	Cena Upanishad.
		ঈশ উপনিষৎ ।	Ishopanishad.
1739	1817	কঠ, মুণ্ডক ও মাণ্ডুক্যোপনিষৎ ।	A defence of Hindoo Thesim.
		ভট্টাচার্যের সহিত বিচার ।	Second defence of do do.
1740	1818	সহস্ররূপ বিষয়ক প্রথম প্রস্তাব ।	First conference on the Burning of widows.
		গোন্ধারীর সহিত বিচার ।	
		গায়ত্রীর অর্থ ।	
1741	1819	সহস্ররূপ বিষয়ক দ্বিতীয় প্রস্তাব ।	Mundak and Kut'h Upanishads.
1742	1820	কবিতাকারের সহিত বিচার ।	Second conference on the Burning of widows.
		হুত্রক্ষণ্য শাস্ত্রীর সহিত বিচার ।	
			Pursuit of final Beatitude.
			Precepts of Jesus.
			First Appeal in defence of do.

1743	1821	ব্রাহ্মণসেবধি ১ ২, ৩।	Second Appeal do do. Brahmunical Magazine I. II. & III.
1744	1822	চারি প্রমের উত্তর। সংবাদ কোমুদী।	Ancient rights of Females.
1745	1823	প্রার্থনাপত্র। পথ্য প্রদান।	Humble suggestions. Final Appeal in defence. of the Precepts of Jesus. Brahmunical Magazine No. IV.
			Tytler controversy. Petitions against the Press Regulation. Letter on English Education.
1746	1824		Prospect of Christiani- ty.
1747	1825		Different modes of worship.
1748	1826	ব্রহ্মনিষ্ঠ গৃহস্থের লক্ষণ। কায়স্থের সহিত বিচার।	Bengali Grammar in English language.
1749	1827	গায়ত্র্য পরমোপাসনাবিধানং। বজ্র সূচী।	Divine worship, by means of Gyuttree.
1750	1828	ব্রহ্মোপাসনা। ব্রহ্ম সঙ্গীত।	Answer of a Hindu &c.
1751	1829	অনুষ্ঠান।	Religious Instructions found on sacred authorities.
1830		সহস্ররূপ বিবরণ ভূমির প্রস্তাব।	Trust-Deed of the Brahmo Somaj.

	গোড়ায় ব্যাকরণ (লিখন) ।	Address to Lord William Bentinck.
		Abstract of the arguments regarding the Burning of widows.
1752		Ancestral Property.
1753	1831	Evidence before the Select Committee of the House of Commons.
1754	1832	Settlement in India by Europeans.

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TRANSLATION
OF AN
ABRIDGMENT
OF
THE VEDANT,
OR
THE RESOLUTION OF ALL THE VEDS ;
THE
MOST CELEBRATED AND REVERED WORK OF
Brahmnical Theology ;
| ESTABLISHING THE UNITY OF THE SUPREME BEING ; AND THAT
HE ALONE
IS THE OBJECT OF PROPITIATION AND WORSHIP.

CALCUTTA :

1816.

TO
THE BELIEVERS OF THE ONLY TRUE GOD.

THE greater part of Brahmins, as well as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities! And some of them are become very ill-disposed towards me, because I have forsaken idolatry for the worship of the true and eternal God! In order, therefore, to vindicate my own faith and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books; and to prove, that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo Theology, Law, and Literature, is contained in the Veds, which are affirmed to be coeval with the creation! These works are extremely voluminous, and being written in the most elevated and metaphorical style are, as may be well supposed, in many passages seemingly confused

and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed with great discrimination a complete and compendious abstract of the whole, and also reconciled those texts which appeared to stand at variance. This work he termed *The Vedant*, which, compounded of two Sungscrit words, signifies *The Resolution of all the Veds*. It has continued to be most highly revered by all Hindoos, and in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch any book of the kind, the Vedant, although perpetually quoted, is little known to the public : and the practice of few Hindoos indeed bears the least accordance with its precepts !

In pursuance of my vindication, I have to the best of my abilities translated this hitherto unknown work, as well as an abridgment thereof, into the Hindoos^{anée}, and Bengalee languages, and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English, by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates !

I have observed, that both in their writings and conversation, many Europeans feel a wish to palliate and

soften the features of Hindoo idolatry ; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity ! If this were indeed the case, I might perhaps be led into some examination of the subject : but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power ; and to propitiate them, and not the true God, are temples erected and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity ; but at the present day all this is forgotten, and among many it is even heresy to mention it !

I hope it will not be presumed that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory ; for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning and the dictates of common sense induce the belief of a wise, uncreated Being, who is the Supporter and Ruler of the boundless universe, we should also consider him the most powerful and supreme Existence,—far surpassing our powers of comprehension or description. And, although men of *uncultivated* minds, and even some *learned* individuals, (but in this one point

blinded by *prejudice*,) readily choose, as the object of their adoration, anything which they can always see, and which they pretend to *feel*; the absurdity of such conduct is not thereby in the least degree diminished.

My constant reflections on the inconvenient, or rather injurious rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of error: and by making them acquainted with their scriptures, enable them to contemplate with true devotion the unity and omnipresence of Nature's God.

By taking the path which conscience and sincerity direct, I, born a Brahmun, have exposed myself to the complainings and reproaches even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear, trusting that a day will arrive when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being who beholds in secret and compensates openly!

ABRIDGMENT OF THE VEDANT.

THE illustrious Byas,* in his celebrated work, the Vedant, insinuates in the first text, that it is absolutely necessary for mankind to acquire knowledge respecting the Supreme Being, who is the subject of discourse in all the Veds, and the Vedant, as well as in the other systems of Theology. But he found, from the following passages of the Veds, that this inquiry is limited to very narrow bounds, *viz.* "The Supreme Being is not comprehensible by vision, or by any other of the organs of sense; nor can he be conceived by means of devotion, or virtuous practices."† "He sees everything, though never seen; hears everything, though never directly heard of. He is neither short, nor is he long;‡ inaccessible to the reasoning faculty; not to

* The greatest of the Indian theologists, philosophers, and poets, was begotten by the celebrated Purasur and Sutyubutee. Byas collected and divided the Veds into certain books and chapters, he is therefore commonly called Vedu Byas. The word Byas is composed of the preposition *bi* and the verb *ass* to divide.

† Munduc.

‡ Brihudarunnuc.

"be compassed by description ; beyond the limits of the "explanation of the Ved, or of human conception !"* Byas, also, from the result of various arguments coinciding with the Ved, found that the accurate and positive knowledge of the Supreme Being is not within the boundary of comprehension ; *i.e.* that *what*, and *how*, the Supreme Being is, cannot be definitely ascertained. He has therefore, in the second text, explained the Supreme Being by his effects and works, without attempting to define his essence ; in like manner as we, not knowing the real nature of the sun, explain him to be the cause of the succession of days and epochs. "He by whom the birth, existence, and annihilation of "the world is regulated, is the Supreme Being." We see the multifarious, wonderful universe, as well as the birth, existence, and annihilation of its different parts ; hence, we naturally infer the existence of a Being who regulates the whole, and call him the Supreme : in the same manner as from the sight of a pot we conclude the existence of its artificer. The Ved, in like manner, declares the Supreme Being thus : "He from whom "the universal world proceeds, who is the Lord of "the Universe, and whose work is the universe, is the "Supreme Being." †

The *Ved* is not supposed to be an eternal Being, though sometimes dignified with such an epithet ; because its being created by the Supreme Being is declared in the same Ved thus : "All the texts and

* Cuthubulli.

† Taittureeu.

‘parts of the Ved were created :’ and also in the third text of the Vedant, God is declared to be the cause of all Veds.

The *void space* is not conceived to be the independent cause of the world, notwithstanding the following declaration of the Ved, “The world proceeds from the “void space ;” * for the Ved again declares, “By the “Supreme Being the void space was produced.” And the Vedant † says : “As the Supreme Being is evidently “declared in the Ved to be the cause of the void space, “air, and fire, neither of them can be supposed to be “the independent cause of the universe.”

Neither is *air* allowed to be the Lord of the Universe, although the Ved says in one instance, “In air “every existing creature is absorbed ;” for the Ved again affirms, that “Breath, the intellectual power, all “the internal and external senses, the void space, air, “light, water, and the extensive earth, proceeded “from the Supreme Being !” The Vedant ‡ also says : “God is meant by the following text of the Ved, as a “Being more extensive than all the extension of space ;” *vis.* “That breath is greater than the extension of space in all directions,” as it occurs in the Ved, after the discourse concerning common breath is concluded.

Light, of whatever description, is not inferred to be the Lord of the Universe, from the following assertion of the Ved : “The “pure Light of all lights is the Lord

*. Chhandoggu.

† Fourteenth text, 4th sec. 1st chap.

‡ 8th, 3d, 1 st.

of all creatures ;” for the Ved again declares,* that “The sun and all others imitate God, and borrow their light from him ;” and the same declaration is found in the Vedant.†

Neither can *Nature* be construed by the following texts of the Ved, to be the independent cause of the world : *viz.* Man “having known *that* Nature which is an eternal being, without a beginning or an end, is delivered from the gasp of death.” and “Nature operates herself,” because the Ved affirms that “No being is superior or equal to God.”‡ and the Ved commands, “Know God alone.”§ and the Vedant || thus declares : “Nature is not the Creator of the world, not being represented so by the Ved,” for it expressly says, “God has by his sight created the Universe.” Nature is an insensible Being, she is, therefore, void of sight or intention, and consequently unable to create the regular world.¶

Atoms are not supposed to be the cause of the world, notwithstanding the following declaration : “This (Creator) is the most minute Being.” Because an atom is an insensible particle, and from the above authority it is proved, that no Being void of understanding can be the author of a system so skilfully arranged.

The soul cannot be inferred from the following texts to be the Lord of the Universe, nor the independent Ruler of the intellectual powers ; *viz.* “The Soul being joined to the resplendent Being, enjoys by itself,” “God

* Moonduc.

† 22nd, 3rd, 1st.

‡ Cuthu.

§ Moonduc.

|| 5th, 1st, 1st.

¶ Cuthu.

and the soul enter the small void space of the heart"; because the Ved declares that "He (God) resides in the soul as its Ruler," and that "The soul being joined to the gracious Being, enjoys happiness." * The Vedant also says, "The sentient soul is not understood to reside as ruler in the earth, because in both texts of the Ved it is differently declared from that Being who rules the earth : " viz. "He (God) resides in the faculty of the understanding," and "He, who resides in the soul, &c."

No *god* or *goddess of the earth* can be meant by the following text as the ruler of the earth, viz.† "He who resides in the earth, and is distinct from the earth, and whom the earth does not know," &c. : because the Ved affirms that, "This (God alone) is the ruler of internal sense, and is the eternal Being ;" and the same is asserted in the Vedant.‡

By the text which begins with the following sentence : viz. "This is the sun," and by several other texts testifying the dignity of the sun, he is not supposed to be the original cause of the universe, because the Ved declares, that § "He who resides in the sun (as his Lord) is distinct from the sun," and the Vedant declares the same. ||

In like manner none of the celestial gods can be inferred from the various assertions of the Ved, respecting their deities respectively, to be the independent

* 20th, 2d, 1st.

† Brihदारुणु.

‡ 18th, 2d, 1st.

§ Brihदारुणु.

|| 21st, 1st, 1st.

cause of the Universe; because the Ved repeatedly affirms, that "All the Veds prove nothing but the unity of the Supreme Being." By allowing the divinity of more than one Being, the following positive affirmations of the Ved, relative to the unity of God, become false and absurd : "God is indeed one and has no second." * "There is none but the Supreme Being possessed of universal knowledge." † "He who is without any figure, and beyond the limit of description, is the Supreme Being." ‡ "Appellations and figures of all kinds are innovations." And from the authority of many other texts it is evident that any being that bears figure, and is subject to description, cannot be the eternal, independent cause of the universe.

The Veds not only call the celestial representations deities, but also in many instances give the divine epithet to the mind, diet, void space, quadruped animal, slaves, and flymen : as, "The Supreme Being is a quadruped animal in one place, and in another he is full of glory. The mind is the Supreme Being, it is to be worshipped," "God is the letter 'ku' as well as 'khu,' and God is in the shape of slaves and that of flymen." The Ved has allegorically represented God in the figure of the Universe, *viz.* "Fire is his head, the sun and the moon are his "two eyes," § &c. And also the Ved calls God the void space of the heart, and declares him to be smaller than the grain of paddy and

* Cuthu.

† Brih'darunnuc.

‡ Chhandoggu.

§ Monduc.

barley: but from the foregoing quotations neither any of the celestial gods, nor any existing creature, should be considered the Lord of the Universe, because * the third chapter of the Vedant explains the reason for these secondary assertions thus: "By these appellations of the Ved, which denote the diffusive spirit of the Supreme Being equally over all creatures by means of extension, his omnipresence is established:" so the Ved says, "All that exists is indeed God," † *i. e.* nothing bears true existence excepting God, "and whatever we smell or taste is the Supreme Being," *i. e.* the existence of whatever thing that appears to us, relies on the existence of God. It is indisputably evident that none of these metaphorical representations, which arise from the elevated style in which all the Veds are written, were designed to be viewed in any other light than mere allegory. Should individuals be acknowledged to be separate deities, there would be a necessity for acknowledging many independent creators of the world, which is directly contrary to common sense, and to the repeated authority of the Ved. The Vedant ‡ also declares, "That Being which is distinct from matter, and from those which are contained in matter, is not various because he is declared by all the Veds to be one beyond description," and it is again stated that "The Ved has declared the Supreme Being to be mere understanding;" § also in the third chapter is found that,

* 38th text, 2d sec.

† Chhandoggu.

‡ 11th 2d, 3d.

§ 16th, 2d, 3d.

"The Ved having at first explained the Supreme Being "by different epithets, begins with the word *Uthu*, or "now," and declares that "All descriptions which I "have used to describe the Supreme Being are incorrect," because he by no means can be described ; and so is it stated in the sacred commentaries of the Ved.

The fourteenth text of the second sect. of the third chapter of the Vedant declares, "It being directly represented by the Ved, that the Supreme Being bears no figure nor form ;" and the following texts of the Ved assert the same, *viz.* "The true Being was before all."* "The Supreme Being has no feet, but extends everywhere ; has no hands, yet holds everything ; has no eyes, yet sees all that is ; has no ears, yet hears everything that passes." "His existence had no cause." "He is the smallest of the small, and the greatest of the great : and yet is, in fact, neither small nor "great."

In answer to the following question, *viz.* "How can the Supreme Being be supposed to be distinct from, and above all existing creatures, and at the same time omnipresent? How is it possible that he should be described by properties inconceivable by reason, as seeing without eye, and hearing without ear?" To these questions the Vedant, in chapter second, replies, "In God are all sorts of power and splendour." And the following passages of the Ved also declare the same : "God is all-powerful ;" † and "It is by his supremacy

* Chhandoggu.

† Shyetaashyutur.

“that he is in possession of all powers ;” *i. e.*, what may be impossible for us is not impossible for God, who is the Almighty, and the sole Regulator of the Universe.

Some celestial gods have, in different instances, declared themselves to be independent deities, and also the object of worship ; but these declarations were owing to their thoughts being abstracted from themselves and their being entirely absorbed in divine reflection. The Vedant declares : “ This exhortation of Indru (or the god of atmosphere) respecting his divinity, to be indeed agreeable to the authorities of the Ved ;” that is, “ Every one, on having lost all self-consideration in consequence of being united with divine reflection, may speak as assuming to be the Supreme Being ; like Bamdev (a celebrated Brahmun) who, in consequence of such self-forgetfulness, declared himself to have created the sun, and Munoo, the next person to Brahma.” It is therefore optional with every one of the celestial gods, as well as with every individual, to consider himself as God, under this state of self-forgetfulness and unity with the Divine reflection, as the Ved says, “ You are that true Being (when you lose all self-consideration), and “ O God, I am nothing but you.” The sacred commentators have made the same observation, *viz.* “ I am nothing but true Being, and am pure Understanding, full of eternal happiness, and am by nature free from worldly effects.” But in consequence of this reflection, none of them

can be acknowledged to be the cause of the universe or the object of adoration.

God is the efficient cause of the universe, as a potter is of earthen pots; and he is also the material cause of it, the same as the earth is the material cause of the different earthen pots, or as a rope, at an inadvertent view taken for a snake, is the material cause of the conceived existence of the snake, which appears to be true by the support of the real existence of the rope. So says the Vedant, * "God is the efficient cause of the Universe, as well as the material cause thereof (as a spider of its web)," as the Ved has positively declared, "That from a knowledge of God alone, a knowledge of every existing thing proceeds." Also the Ved compares the knowledge respecting the Supreme Being to a knowledge of the earth, and the knowledge respecting the different species existing in the universe to the knowledge of earthen pots, which declaration and comparison prove the unity between the Supreme Being and the universe; and by the following declarations of the Ved, *viz.* "The Supreme Being has by his sole intention created the Universe," it is evident that God is the wilful agent of all that can have existence.

As the Ved says that the Supreme Being intended (at the time of creation) to extend himself, it is evident that the Supreme Being is the origin of all matter, and its various appearances; as the reflection

* 23d, 8th, 1st.

of the sun's meridian rays on sandy plains is the cause of the resemblance of an extended sea. The Ved says, that "All figures and their appellations are mere inventions, and that the Supreme Being alone is real existence," consequently things that bear figure and appellation cannot be supposed the cause of the universe.*

The following texts of the Ved, viz. "Crishnu (the 'god of preservation) is greater than all the celestial 'gods, to whom the mind should be applied." "We 'all worship Muhadev (the god of destruction)." "We 'adore the sun." "I worship the most revered Buron- "(the god of the sea)." "Dost thou worship me, says Air, "who am the eternal and universal life." "Intel- "lectual power is God, which should be adored ;" and "Oodgheet (or a certain part of the Ved) should be worshipped." These, as well as several other texts of the same nature are not real commands to worship the persons and things above-mentioned, but only direct those who are unfortunately incapable of adoring the invisible Supreme Being, to apply their minds to any visible thing rather than allow them to remain idle. The Vedant also states, that "The declaration of the Ved,* that those who worship the celestial gods are the food of such gods," is an allegorical expression, and only means that they are comforts to the celestial gods, as food is to mankind ; for he who has no faith in the Supreme Being is rendered subject to these gods. The

* 7th, 1st 3rd.

Ved affirms the same: *viz.* "He who worships any god excepting the Supreme Being, and thinks that he is distinct and inferior to that god, knows nothing, and is considered as a 'domestic beast of these gods." And the Vedant also asserts; *viz.* "The worship authorized by all the Veds is of one nature, as the direction for the worship of the only Supreme Being is invariably found in every part of the Ved ; and the epithets the 'Supreme and the Omnipresent Being,' &c. commonly imply "God alone." *

The following passages of the Ved affirm that God is the sole object of worship, *viz.* † "Adore God alone." "Know God alone ; give up all other discourse." And the Vedant says, that "It is found in the Veds, ‡ 'That none but the Supreme Being is to be worshipped, nothing excepting him should be adored by a wise man.'"

Moreover, the Vedant declares that "Byas is of opinion that the adoration of the Supreme Being is required of mankind as well of the celestial gods ; "because the possibility of self-resignation to God is equally observed in both mankind and the celestial deities." § The Ved also states, || that "Of the celestial gods, of the pious Brahmuns, and of men in general, that person who understands and believes the Almighty Being, will be absorbed in him." It is therefore concluded that the celestial gods and mankind have an equal duty in divine worship ; and besides it is proved

* 1st, 3d, 3d.

† Brih'darunnuc.

‡ 67th, 3d, 3d.

§ 26th, 3d, 1st.

|| Brih'darunnuc.

from the following authority of the Ved, that any man who adore the Supreme Being is adored by all the celestial gods, *viz.* "All the celestial gods worship him who applies his mind to the Supreme Being." *

The Ved now illustrates the mode in which we should worship the Supreme Being, *viz.* "To God we should approach, of him we should hear, of him we should think, "and to him we should attempt to approximate." † The Vedant also elucidates the subject thus: "The three latter directions in the above quoted text, are conducive to the first, *viz.* 'Approaching to God.'" These three are in reality included in the first (as the direction for collecting fire in the worship of fire), for we cannot approach to God without hearing and thinking of him, nor without attempting to make our approximation; and the last, *viz.* attempting to approximate to God, is required until we have approached him. By hearing of God is meant hearing his declarations, which establish his unity; and by thinking of him is meant thinking of the contents of his law; and by attempting to approximate to him is meant attempting to apply our minds to that true Being on which the diffusive existence of the universe relies, in order that by means of the constant practice of this attempt we may approach to him. The Vedant states, ‡ that "Constant practice of devotion is necessary, it being represented so by the Ved;" and also adds that "We should adore God till we approach to him, and even then not forsake his adoration, such authority being found in the Ved."

* Chhandoggu.

† 47th, 4th, 3d. ‡ 1st, 1st, 4th.

The Vedant shews that moral principle is a part of the adoration of God, *viz.* "A command over our passions and over the external senses of the body and good acts, are declared by the Ved to be indispensable in the mind's approximation to God, they should therefore be strictly taken care of, and attended to, both previously and subsequently to such approximation to the Supreme Being ;"* *i. e.* we should not indulge our evil propensities, but should endeavour to have entire control over them. Reliance on, and self-resignation to, the only true Being, with an aversion to worldly considerations, are included in the good acts above alluded to. The adoration of the Supreme Being produces eternal beatitude, as well as all desired advantages ; as the Vedant declares : "It is the firm opinion of Byas that from devotion to God all the desired consequences proceed ;"† and it is, thus often represented by the Ved, "He who is desirous of prosperity should worship the Supreme Being." ‡ "He who knows God thoroughly adheres unto God." "The souls of the deceased forefathers of him who adores the true Being alone, enjoy freedom by his mere wish."§ "All the celestial gods worship him who applies his mind to the Supreme Being ;" and "He, who sincerely adores the Supreme Being, is exempted from further transmigration."

A pious householder is entitled to the adoration of

* 27th, 4th, 3rd.

† 1st, 4th, 3rd.

‡ Monduc.

§ Chhandoggu.

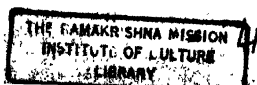
God equally with an Uti : * The Vedant says, that " A householder may be allowed the performance of all the ceremonies attached to the (Brahminical) religion, and also the fulfilling of the devotion of God: the fore-mentioned mode of worshipping the Supreme Being, therefore, is required of a householder possessed of moral "principles,"† And the Ved declares, that " the celestial gods, and householders of strong faith, and professional Utis, are alike."

It is optional to those who have faith in God alone, to observe and attend to the rules and rites prescribed by the Ved, applicable to the different classes of Hindoos, and to their different religious orders respectively. But in case of the true believers neglecting those rites they are not liable to any blame whatever ; as the Vedant says, " Before acquiring the true knowledge of God, "it is proper for man to attend to the laws and rules "laid down by the Ved for different classes, according "to their different professions ; beca use the Ved declares "the performance of these rules to be the cause of the "mind's purification, and its faith in God, and compares "it with a saddle-horse, which helps a man to arrive at "the wished-for goal." ‡ And the Vedant also says, "that "Man may acquire the true knowledge of God "even without observing the rules and rites prescribed "by the Ved for each class of Hindoos, as it is found

* The highest among the four sects of Brahmuns, who, according to the religious order, are bound to forsake all worldly considerations, and to spend their time in the sole adoration of God.

† 28th, 4th, 3d.

‡ 30th, 4th, 3d.



"in the Ved that many persons who had neglected the performance of the Brahminical rites and ceremonies owing to their perpetual attention to the adoration of the Supreme Being, acquired the true knowledge respecting the Deity."* The Vedant again more clearly states that, "It is equally found in the Ved that some people, though they had their entire faith in God alone, yet performed both the worship of God and the ceremonies prescribed by the Ved; and that some others neglected them, and merely worshipped God."† The following texts of the Ved fully explain the subject, *viz.* "Junuku (one of the noted devotees) had performed Yugnyu (or the adoration of the celestial gods through fire) with the gift of a considerable sum of money, as a fee to the holy Brahmins, and many learned true believers never worshipped fire, nor any celestial god through fire."

Notwithstanding it is optional with those who have their faith in the only God, to attend to the prescribed ceremonies or to neglect them entirely, the Vedant prefers the former to the latter, because the Ved says that attendance to the religious ceremonies conduces to the attainment of the Supreme Being.

Although the Ved says, "That he who has true faith in the omnipresent Supreme Being may eat all that exists,"‡ *i. e.* is not bound to enquire what is his food, or who prepares it, nevertheless the Vedant limits that authority thus: "The above-mentioned autho-

"rity of the Ved for eating all sorts of food should only be observed at the time of distress, because it is found in the Ved, that Chacraunu (a celebrated Brahmun) ate the meat cooked by the elephant-keepers during a famine."* It is concluded, that he acted according to the above stated authority of the Ved, only at the time of distress.

• Devotion to the Supreme Being is not limited to any holy place or sacred country, as the Vedant says, "In any place wherein the mind feels itself undisturbed, men should worship God; because no specific authority for the choice of any particular place of worship is found in the Ved,"† which declares, "In any place which renders the mind easy, man should adore God."

It is of no consequence to those who have true belief in God, whether they die while the sun is in the north or south of the equator, as the Vedant declares that "Any one who has faith in the only God, dying even when the sun may be south of the equator,‡ his soul shall proceed from the body, through Sookhumna (a vein which, as the Brahmuns suppose, passes through the navel up to the brain), and approaches to the Supreme Being.§" The Ved also positively asserts that "He who in the life was devoted to the Supreme Being, shall (after death) be absorbed in him, and

* 28th, 4th, 3d.

† 11th, 1st, 4th.

‡ It is believed by the Brahmuns, that any one who dies while the sun is south of the equator, cannot enjoy eternal beatitude.

§ 20th, 2d, 4th.

"again be neither liable to birth nor death, reduction
"nor augmentation."

The Ved begins and concludes with the three peculiar and mysterious epithets of God, *viz.* first, OM ; second, TUT ; third, SUT. The first of these signifies "*That* Being which preserves, destroys and creates The second implies "*That* only Being which is neither male or female." Which is neither male or female". The third announces "*The true Being*" These collective terms simply affirm, that ONE UNKNOWN, TRUE BEING IS THE CREATOR, PRESERVER, AND DESTROYER OF THE UNIVERSE!!!

TRANSLATION
OF THE
MOONDUK OPUNISHUD
OF THE
UTHURVU-VED,
ACCORDING TO THE GLOSS OF THE CELEBRATED
SHUNKURACHARYU.

CALCUTTA :

1819.

INTRODUCTION.

DURING the intervals between my controversial engagements with idolators as well as with advocates for idolatry, I translated several of the ten Oopunishuds, of which the Vedantu or principal part of the Veds consists, and of which the Shareeruk-Meemangsa, commonly called the Vedant-Durshun, composed by the celebrated Vyas, is explanatory ; I have now taken the opportunity of further leisure to publish a translation of the Moonduk-Oopunishud. An attentive perusal of this as well as of the remaining books of the Vedantu, will, I trust, convince every unprejudiced mind, that they, with great consistency, inculcate the unity of God ; instructing men, at the same time, in the pure mode of adoring him in spirit. It will also appear evident that the Veds, although they tolerate idolatry as the last provision for those who are totally incapable of raising their minds to the contemplation of the invisible God of nature, yet repeatedly urge the relinquishment of the rites of idol worship, and the adoption of a purer system of religion, on the express grounds that the observance of idolatrous rites can never be productive of eternal beatitude. These are left to be practised by such persons only as, notwithstanding the constant teaching of spiritual guides, cannot be brought

to see perspicuously the majesty of God through the works of nature.

The public will, I hope, be assured that nothing but the natural inclination of the ignorant towards the worship of objects resembling their own nature, and to the external forms of rites palpable to their grosser senses, joined to the self-interested motives of their pretended guides, has rendered the generality of the Hindoo community (in defiance of their sacred books) devoted to idol-worship,—the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse,* suicide,† female murder,‡ and human sacrifice. Should my labours prove in any degree the means of diminishing the extent of those evils, I shall ever deem myself most amply rewarded.

* Vide Defence of Hindoo Theism.

† Vide Introduction to the-Cena-Upanishad

‡ Vide Treatise on Widow-burning.

THE
MOONDUK-OPUNISHUD
OF THE
UTHURVU-VED.

BRUHMA, the greatest of celestial deities, and executive creator and preserver of the world, came into form; he instructed Uthurvū, his eldest son, in the knowledge respecting the Supreme Being, on which all sciences rest. Uthurvū communicated formerly to Ungir what Bruhma taught him: Ungir imparted the same knowledge to one of the descendants of Bhurudwaju, *called* Sutyuvahu, who conveyed the doctrine so handed down to Ungirus. Shounuku, a wealthy householder, having in the prescribed manner approached Ungirus, asked, Is there any being by whose knowledge alone the whole universe may be *immediately* known? He (Ungirus) then replied: Those who have a thorough knowledge of the Veds, say that it should be understood that there are two sorts of knowledge, one superior, and the other inferior. There are the Rig-ved, Ujoor-ved, Samaved, and Uthurvaved, and also *their subordinate parts, consisting of* Shiksha or a treatise on pronunciation, Kulpu or the science that teaches the details of rites according to the different branches of the Veds, Vyākurun or grammar, Nirooktu or explana-

tion of the peculiar terms of the Veds, Ch'hundus or prosody, and Jyotish or astronomy: *which all* belong to the inferior kind of knowledge. Now the superior kind *is conveyed by the Oopunishuds* and is that through which absorption into the eternal Supreme Being may be obtained. That Supreme Being, *who is the subject of the superior learning*, is beyond the apprehension of the senses, and out of the reach of the corporeal organs of action, and is without origin, colour, or magnitude and has neither eye nor ear, nor has he hand or foot. He is everlasting, all-pervading, omnipresent, absolutely incorporeal, unchangeable, and it is he whom wise men consider as the origin of the universe. In the same way as the cobweb is created and absorbed by the spider *independently of exterior origin*, as vegetables proceed from the earth, and hair and nails from animate creatures, so the Universe is produced by the eternal Supreme Being.

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From his omniscience the Supreme Being resolves to create the Universe. Then nature, *the apparent cause of the world*, is produced by him. From her the prior operating sensitive particle of the world, styled Bruhma, the source of the faculties, proceed. *From the faculties the five elements are produced; thence spring the seven divisions of the world*, whereon ceremonial rites, with their consequences, are brought forth. By him who knows all things, collectively and distinctly, whose knowledge and will are the only means of all his actions, Bruhma, name, and form, and all that vegetates are produced.

End of the first Section of the 1st Moondukum.

Those rites,* the prescription of which wise men, such as Vushisthu, and others found in the Veds, are truly the means of producing good consequences. They have been performed in various manners by three sects among Brahmuns, namely, Udhuryoo, or those who are well versed in the Ujoor-ved; Oodgata, or the sect who know thoroughly the Samu-ved; and Hota, those Bruhmuns that have a perfect knowledge of the Rig-ved. You all continue to perform them, as long as you feel a desire to enjoy gratifications attainable from them. This practice of performing rites is the way which leads you to the benefits you expect to derive from your works.

Fire being augmented when its flame waves, the observer of rites shall offer oblations to deities in the middle of the waving flame.

If observance of the sacred fire be not attended with the rites required to be performed on the days of new and full moon, and during the four months of the rains, and in the autumn and spring; and be also not attended with hospitality and due regard to time or the worship of Vyswadevu, and be fulfilled without regard to prescribed forms, it will deprive the worshipper of the enjoyments which he might otherwise expect in his seven future mansions.

* In the beginning of this Section, the author treats of the subject of the inferior knowledge; and in the conclusion he introduces that of the superior doctrine, which he continues throughout the whole Oopunishud.

Kalee, Kuralee, Munojuvá, Soolohitá, Soodhoomru-vurná, Sphoolinginee, Vishwuroychee, are the *seven names of the seven waving points of the flame.*

He who offers oblations at the prescribed time in those illuminating and waving points of fire, is carried by the oblations so offered through the rays of the Sun to the Heaven where Indru, prince of the celestial gods, reigns. The illuminating oblations, while carrying the observer of rites through the rays of the Sun, *invite him* to heaven, *saying*, "Come in ! come in !" and entertaining him with pleasing conversation, and treating him with veneration, say to him, "This is the summit of the heavens, the fruit of your good works."

The eighteen members of rites and sacrifices, *void of the true knowledge*, are infirm and perishable. Those ignorant persons who consider them as the source of real bliss, shall, after the enjoyment of future gratification, undergo transmigrations. Those fools who, *immersed in ignorance, that is, the foolish practice of rites*, consider themselves to be wise and learned, wander about, repeatedly subjecting themselves to, *birth, disease, death, and other pains*, like blind men when guided by a blind man.

Engaged in various manners of rites and sacrifices, the ignorant are sure of obtaining their objects : but as the observers of such rites, from their excessive desire of fruition, remain destitute of a knowledge of God, they, afflicted with sorrows, descend to this world after the time of their celestial gratification is expired. Those complete fools believe, that the rites prescribed

by the Veds in performing sacrifices, and those laid down by the Smrities at the digging of wells and other pious liberal actions, are the most beneficial, and have no idea that a knowledge *of, and faith in God*, are the only true sources of bliss. They, after death, having enjoyed the consequence of such rites on the summit of heaven, transmigrate in the human form, or in that of inferior animals, or of plants.

Mendicants and hermits, who residing in forests, live upon alms, as well as *householders* possessed of a portion of wisdom, practising religious austerities, the worship of Brahma and others, and exercising a control over the senses, freed from sins, ascend through the northern path* to the highest part of heaven, where the immortal Brahma, who is coeval with the world, assumes *his supremacy*.

Having taken into serious consideration the perishable nature of all objects *within the world*, which are acquirable from human works, a Brahmun shall cease to desire them; reflecting within himself, that nothing, *which is obtained through perishable means* can be expected to be eternal: hence what use of rites? He then, with a view to acquire a knowledge of superior learning, shall proceed, with a load of wood

* According to Hindoo theologians, there are two roads that lead to distinct heavens, one northern, the other southern. The former is the path to the habitation of Bruhma and the superior gods, and the latter to the heaven of Indra and the other inferior deities.

in his hand, to a spiritual teacher who is versed in the doctrines of the Veds and has firm faith in God. The wise teacher shall properly instruct his pupil so devoted to him, freed from the importunities of external senses, and possessed of tranquillity of mind, in the knowledge through which he may know the eternal Supreme Being.

End of the first Moondukum.

He, the subject of the superior knowledge, alone is true. As from a blazing fire thousands of sparks of the same nature proceed, so from the eternal Supreme Being (O beloved pupil) various souls come forth, and again they return into him. He is immortal and without form or figure, omnipresent, pervading external and internal objects, unborn, without breath or individual mind, pure and superior to eminently exalted nature.

From him the first sensitive particle, or the seed of the universe, individual intellect, all the senses and their objects, also vacuum, air, light, water, and the earth which contains all things, proceed.

Heaven is his head, and the sun and moon are his eyes; space is his ears, the celebrated Veds are his speech; air is his breath, the world is his intellect, and the earth is his feet; for he is the soul of the whole universe.

By him the sky, which is illuminated by the sun, is produced; clouds, which have their origin from the

effects of the moon, *accumulating them in the sky*, bring forth vegetables in the earth; man imparts the essence *drawn from these vegetables*, to woman; *then through the combination of such physical causes*, numerous offspring come forth from the omnipresent Supreme Being.

From him all the texts of the Veds, consisting of verses, musical compositions, and prose, proceed; *in like manner by him* are produced Deeksha or certain preliminary ceremonies, and sacrifices, without sacrificial posts or with them; *fees* lastly offered in sacrifices, time, and the principal person who institutes the performance of sacrifices and defrays their expenses; as well as future mansions, where the moon effects purification and where the sun *shines*. By him gods of several descriptions, all celestial beings subordinate to those gods, mankind, animals, birds, both breath and peditum, wheat and barley, austerity, conviction, truth, duties of ascetics, and *rules* for conducting human life, were created. From him seven individual senses within the head proceed, as well as their seven respective inclinations towards their objects, their seven objects, and ideas acquired through them, and their seven organs (*two eyes, two ears, the two passages of nose and mouth*), in which those senses are situated in every living creature, and which never cease to act except at the time of sleep.

From him, oceans and all mountains proceed, and various rivers flow; all vegetables, tastes, (*consisting of sweet, salt, pungent, bitter, sour, and astringent*).

united with which the visible elementary substance encloses the corpuscle situate in the heart.* The Supreme existence is himself all—rites as well as their rewards. He therefore is the Supreme and Immortal. He who knows him (O beloved pupil) as residing in the hearts of *all animate beings*, disentangles the knot of ignorance in this world.

End of the first section of the 2nd Moondukum.

God, as being resplendent and most proximate to *all creatures*, is styled the operator in the heart; he is great and all-sustaining; for on him rest all existences, such as those that move, those that breathe, those that twinkle, and those that do not. Such is God. You all contemplate him as the support of all objects, visible and invisible, the chief end of *human pursuit*. He surpasses all human understanding, and is the most pre-eminent. He, who irradiates *the sun and other bodies*, who is smaller than an atom, larger *than the world*, and in whom is the abode of all the divisions of the universe, and of all their inhabitants, is the eternal God, the origin of breath, speech, and intellect, as well as of *all the senses*. He, *the origin of all the*

* This corpuscle is supposed to be constituted of all the various elements that enter into the composition of the animal frame. Within it the soul has its residence, and acting upon it, operates through its medium in the whole system. To this corpuscle the soul remains attached through all changes of being, until finally absorbed into the Supreme Intelligence.

senses, the true and unchangeable Supreme Being, should be meditated upon ; and do thou (O beloved pupil) apply constantly thy mind to him. Seizing the bow found in the Oopunishuds, the strongest of weapons, man shall draw the arrow (*of the soul*), sharpened by the constant application of mind to God. Do thou (O pupil), *being in the same practice*, with-drawing all *the senses from worldly objects*, through the mind directed towards the Supreme Being, hit the mark which is the eternal God. The word Om, *signifying God*, is represented as the bow, the soul as the arrow, and the Supreme Being as its aim, which a man of steady mind should hit : he then shall be united to God as the arrow to its mark. In God, heaven, earth, and space reside, and also intellect, with breath and all the senses. Do you strive to know solely the ONE Supreme Being, and forsake all other discourse ; because this (*a true knowledge respecting God*) is the only way to eternal beatitude. The veins of the body are inserted into the heart, like the radius of a wheel into its nave. There the Supreme Being, as the origin of the notion of individuality, and of its various circumstances, resides ; Him, through the help of Om, you all contemplate. Blessed be ye in crossing over the ocean of dark ignorance to absorption into God. He who knows the universe collectively, distinctively, whose majesty is fully evident in the world, operates within the space of the heart, his luminous abode...

He is perceptible only by intellect ; and removes the breath and corporeal, *in which the soul resides*, from one substance to another : supporting intellectual facul-

ties, he is seated in the heart. Wise men acquire a knowledge of him, who shines eternal, and the source of all happiness, through the pure knowledge *conveyed to them by the Veds and by spiritual fathers*. God, who is all in all, being known to man as the origin of intellect and self-consciousness, every desire of the mind ceases, all doubts are removed, and effects of the good or evil actions committed, now or in preceding shapes, are totally annihilated. The Supreme Being, free from stain, devoid of figure or form, and entirely pure, the light of all lights, resides in the heart, his resplendently excellent seat: those *discriminating* men, who know him *as the origin of intellect and of self-consciousness*, are possessed of the real notion of God. Neither the sun nor the moon, nor yet the stars, can throw light on God: even the illuminating lightning can not throw light upon him, much less can limited fire give him light: but they all imitate him, and all borrow their light from him. God alone is immortal: he extends before, behind, to the right, to the left, beneath and above. He is the Supreme, and All-in-all.

End of the Second Moondukum.

Two birds (*meaning God and the soul*) cohabitant and co-essential, reside unitedly in one tree, *which is the body*. one of them (*the soul*) consumes the variously tasted fruits of its actions; but the other (God), without partaking of them, witnesses *all events*.

The soul so pressed down in the body, being deluded with ignorance, grieves at its own insufficiency; but

when it perceives its cohabitant, the adorable Lord of the Universe,* the origin of itself, and his glory, it feels relieved from grief and infatuation. When a wise man perceives the resplendent God, the Creator and Lord of the Universe and the omnipresent prime Cause, he then, abandoning the consequences of good and evil works, becomes perfect, and obtains entire absorption. A wise man knowing God as perspicuously residing in all creatures, forsakes all idea of duality; *being convinced that there is only one real Existence, which is God.* He then directs all his senses towards God alone, the origin of self-consciousness, and on him exclusively he places his love, abstracting at the same time his mind from all worldly objects by constantly applying it to God: the persons so devoted is reckoned the most perfect among the votaries of the Deity. Through strict veracity, the uniform direction of mind and senses, and through notions acquired from spiritual teachers, as well as by abstinence from sexual indulgence, man should approach God, who, full of splendour and perfection, works in the heart; and to whom only the votaries freed from passion and desire can approximate.

He who practises veracity prospers, and not he who speaks untruths: the way to eternal beatitude is open to him who without omission speaketh truth. This

* The difference between God, the intellectual principle, and the soul, the individual intellect, subsists as long as the idea of self-individuality is retained; like the distinction between finite and infinite space, which ceases as soon as the idea of particular figure is done away.

is that way through which the saints, extricated from all desires, proceed to the Supreme Existence, the consequence of the observance of truth. He is great and incomprehensible by the senses, and consequently his nature is beyond human conception. He, though more subtle than vacuum itself, shines in various ways—*From those who do not know him*, he is at a greater distance than the limits of space, and *to those who acquire a knowledge of him*, he is most proximate; and while residing in animate creatures, he is perceived obscurely *by those who apply their thoughts to him*. He is not perceptible by vision, nor is he describable by means of speech: neither can he be the object of any of the other organs of sense; nor can he be conceived by the help of austerities or religious rites: but a person whose mind is purified by the light of true knowledge, through incessant contemplation, perceives him, the most pure God. Such is the invisible Supreme Being: he should be observed in the heart, wherein breath, consisting of five species, rests. The mind being perfectly freed from impurity, God who spreads over the mind and all the senses, imparts a knowledge of himself to the heart.

A pious votary of God obtains whatever division of the world and whatever desirable object he may wish to acquire *for himself or for another*: therefore any one, who is desirous of honour and advantage, should revere him.

End of the 1st section of the 3rd Moondukum.

Those wise men who, abandoning all desires, revere the devotee who has acquired a knowledge of the supreme exaltation of God, on whom the whole universe rests, and who is perfect and illuminates everywhere, will never be subjected to further birth.

He who, contemplating the various effects of objects visible or invisible, feels a desire to obtain them, shall be born again with those feelings : but the man satisfied with a knowledge of and faith in God, blessed by a total destruction of ignorance, forsakes all such desires even during his life.

A knowledge of God, *the prime Object*, is not acquirable from study of the Veds, nor through retentive memory, nor yet by continual hearing of spiritual instruction : but he who seeks to obtain a *knowledge* of God is gifted with it, God rendering himself conspicuous to him.

No man *deficient in* faith or discretion can obtain a knowledge of God ; nor can even he who possesses wisdom mingled with the desire of fruition, gain it : but the soul of a wise man who, through firm belief, prudence, and pure understanding, not biassed by worldly desire, seeks for knowledge, will be absorbed into God.

The saints who, wise and firm, were satisfied solely with a knowledge of God, assured of the soul's divine origin, exempt from passion, and possessed of tranquillity of mind, having found God the omnipresent everywhere, have after death been absorbed into him ; *even as limited extension within a jar is by its destruction*

united to universal space. All the votaries who repose on God alone their firm belief, originating from a knowledge of the Vedant, and who, by forsaking religious rites, obtain purification of mind, being continually occupied in divine reflections during life, are at the time of death entirely freed from ignorance and absorbed into God. On the approach of death, the elementary parts of their body, being fifteen in number, unite with their respective origins: their corporeal faculties, *such as vision and feeling, &c.* return into their original sources, *the sun and air, &c.* The consequences of their works, together with their souls, are absorbed into the supreme and eternal Spirit, *in the same manner as the reflection of the sun in water returns to him on the removal of the water.* As all rivers flowing into the ocean disappear and lose their respective appellations and forms, so the person who has acquired a knowledge of and faith in God, freeing himself from the subjugation of figure and appellation, is absorbed into the supreme, immaterial and omnipresent Existence.

He who acquires a knowledge of the Supreme Being according to the foregoing doctrine, shall inevitably be absorbed into him, *surmounting all the obstacles that he may have to encounter.* None of his progeny will be destitute of a true knowledge of God. He escapes from mental distress and from evil propensities; he is also relieved from the ignorance which occasions the idea of duality. This is the true doctrine inculcated throughout the foregoing texts, and which a man should impart to those who are accustomed to perform good works.

conversant in the Veds, and inclined toward the acquisition of the knowledge of God, and who themselves, with due regard, offer oblations to sacred fire ; and also to those who have continually practised shirobrutu, *a certain observance of the sacred fire*. This is the true divine doctrine, in which Ungirus instructed *his pupil Shounuku*, which a person not accustomed to devotion should not study.

Salutation to the knowers of God !

TRANSLATION
OF THE
CENA UPANISHAD
ONE OF THE CHAPTERS OF THE
SAMA VEDA ;
ACCORDING TO THE GLOSS OF THE CELEBRATED
SHANCARACHARYA :
ESTABLISHING THE
UNITY AND THE SOLE OMNIPOTENCE
OF THE SUPREME BEING
AND THAT
HE ALONE
IS THE OBJECT OF WORSHIP.

CALCUTTA :

1823.

INTRODUCTION.

SINCE my publication of the abridgement of the *Vedanta*, containing an exposition of all the *Veds* as given by the great VYAS, I have, for the purpose of illustrating and confirming the view that he has taken of them, translated into Bengalee the principal chapters of the *Veds* as being of unquestionable authority amongst all Hindoos. This work will, I trust, by explaining to my countrymen the real spirit of the Hindoo Scriptures, which is but the declaration of the unity of God, tend in a great degree to correct the erroneous conceptions, which have prevailed with regard to the doctrines they inculcate. It will also, I hope, tend to discriminate those parts of the *Veds* which are to be interpreted in an allegorical sense, and consequently to correct those exceptionable practices, which not only deprive Hindoos in general of the common comforts* of society, but also lead them frequently to self-destruction,† or to the sacrifice‡ of the lives of their friends and relations.

* A Hindoo of caste can only eat once between sunrise and sunset—cannot eat dressed victuals in a boat or ship—nor clothed—nor in a tavern—nor any food that has been touched by a person of a different caste—nor if interrupted while eating, can he resume his meal.

† As at Prayaga, Gunga Sagar, and under the wheels of the car of Jagannath.

‡ As, for instance, persons whose recovery from sickness is supposed to be doubtful, are carried to die on the banks of the

It is with no ordinary feeling of satisfaction that I have already seen many respectable persons of my countrymen, to the great disappointment of their interested spiritual guides, rise superior to their original prejudices, and enquire into the truths of religion. As many European gentlemen, especially those who interest themselves in the improvement of their fellow-creatures, may be gratified with a view of the doctrines of the original work, it appeared to me that I might best contribute to that gratification, by translating a few chapters of the Ved into the English language, which I have accordingly done, and now submit them to their candid judgment. Such benevolent people will, perhaps, rise from a perusal of them with the conviction, that in the most ancient times the inhabitants of this part of the globe (at least the more intelligent class) were not unacquainted with metaphysical subjects; that allegorical language or description was very frequently employed to represent the attributes of the Creator, which were sometimes designated as independent existences; and that, however suitable this method might be to the refined understandings of men of learning, it had the most mischievous effect when literature and philosophy decayed, producing all those absurdities and idolatrous notions which have checked, or rather destroyed, every mark of reason, and darkened every beam of understanding.

Ganges This is practised by the Hindoos of Bengal only, the cruelty of which affects even Hindoos of Behar, Ilahabad, and all the upper provinces.

The Ved from which all Hindoo literature is derived, is, in the opinion of the Hindoos, an inspired work, coeval with the existence of the world. It is divided into four parts, *viz.* Rik, Yajus, Sam, and Atharva; these are again divided into several branches, and these last are subdivided into chapters. It is the general characteristic of each Ved, that the primary chapters of each branch treat of astronomy, medicine, arms, and other arts and sciences. They also exhibit allegorical representations of the attributes* of the Supreme Being, by means of earthly objects, animate or inanimate, whose shapes or properties are analogous to the nature of those attributes, and pointing out the modes of their worship immediately or through the medium of fire. In the subsequent chapters, the unity of the Supreme Being as the sole ruler of the universe is plainly inculcated, and the mode of worshipping him particularly directed. The doctrine of a plurality of gods and goddesses laid down in the preceding chapters is not only controverted, but reasons assigned for its introduction; for instance, that the worship of the sun and fire, together with the whole allegorical system, were only inculcated for the sake of those whose limited understandings rendered them incapable of comprehending and adoring the invisible Supreme Being, so that such persons might not remain in a brutified state, destitute of all religious principle. Should this explanation given by the Ved it-

* It is my intention to give, with the blessing of God, in my next publication, an account of the relation betwixt those attributes and the allegorical representations used to denote them.

self, as well as by its celebrated commentator Vyas, not be allowed to reconcile those passages which are seemingly at variance with each other, as those that declare the unity of the invisible Supreme Being, with others which describe a plurality of independent visible gods, the whole work must, I am afraid, not only be stripped of its authority, but be looked upon as altogether unintelligible.

I have often lamented that, in our general researches into theological truth, we are subjected to the conflict of many obstacles. When we look to the traditions of ancient nations, we often find them at variance with each other; and when, discouraged by this circumstance, we appeal to reason as a surer guide, we soon find how incompetent it is, alone, to conduct us to the object of our pursuit. We often find that, instead of facilitating our endeavours or clearing up our perplexities, it only serves to generate a universal doubt, incompatible with principles on which our comfort and happiness mainly depend. The best method perhaps is, neither to give ourselves up exclusively to the guidance of the one or the other; but by a proper use of the lights furnished by both, endeavour to improve our intellectual and moral faculties, relying on the goodness of the Almighty Power, which alone enables us to attain that which we earnestly and diligently seek for.

THE
CENA UPANISHAD
OF THE
SAMA VEDA.

1st. WHO is he [*asks a pupil of his spiritual father,*] under whose sole will the intellectual power makes its approach to *different objects*? Who is he under whose authority *breath*, the primitive *power in the body*, makes its operation? Who is he by whose direction language is *regularly* pronounced? And who is that immaterial being that applies vision and hearing *to their respective objects*?

*

2nd. He, [*answers the spiritual parent,*] who is the sense of the sense of hearing; the intellect of the intellect; the essential cause of language; the breath of breath; the sense of the sense of vision;— this is the Being *concerning whom you would enquire*. Learned men, having relinquished *the notion of self-independence and self-consideration from knowing the Supreme Understanding to be the sole source of sense*, enjoy everlasting beatitude after their departure from this world.

3rd. Hence no vision can approach him, no language can describe him, no intellectual power can compass or determine him. We know nothing of how the

Supreme Being should be explained : he is beyond all that is within the reach of comprehension, and also beyond nature, which is above conception. Our ancient *spiritual parents* have thus explained him to us.

4th. He alone, who has never been described by language, and who directs language *to its meaning*, is the Supreme Being, and not any specified thing which men worship ; know THOU this.

5th. He alone, whom understanding cannot comprehend, and who, as said *by learned men*, knows the real nature of understanding, is the Supreme Being, and not any specified thing which men worship ; know THOU this.

6th. He alone, whom no one can conceive by vision, and by whose superintendence every one perceives the objects of vision, is the Supreme Being, and not any specified thing which men worship : know THOU this

7th. He alone, whom no one can hear through the sense of hearing, and who knows the real nature of the sense of hearing, is the Supreme Being, and not any specified thing which men worship : know THOU this.

8th. He alone, whom no one can perceive through the sense of smelling, and who applies the sense of smelling *to its objects*, is the Supreme Being, and not any specified thing which men worship : know THOU this.

9th. If you [*continues the spiritual parent*], *from what I have stated*, suppose and say that "I know the Supreme Being thoroughly," you in truth know very

little of the Omnipresent Being ; and any conception of that Being which you limit to your powers of sense, is not only deficient, but also his description which you extend to the bodies of the celestial gods, is also imperfect ;* you consequently should enquire into the true knowledge of the Supreme Being. *To this the pupil replies :* “ I perceive that *at this moment* I begin to know God.”

10th. “ Not that I suppose,” *continues* he, “ that I know God thoroughly, nor do I suppose that I do not know him at all : as, among us, he who knows the meaning of the above-stated assertion, is possessed of the knowledge respecting God ; viz. “that I neither know him thoroughly, nor am entirely ignorant of him.”

11th. [*The Spiritual Father again resumes :*] He who believes that he cannot comprehend God, *does* know him ; and he who believes that he can comprehend God, *does not* know him : as men of perfect understanding acknowledge him to be beyond comprehension ; and men of imperfect understanding suppose him to be within the reach of their simplest perception.

12th. The notion of the sensibility of bodily organs, *which are composed of insensible particles*, leads to the notion of God ; which notion alone is accurate, and tends to everlasting happiness. Man gains, by

* The sum of the notion concerning the Supreme Being given in the Vedant, is, that he is “the Soul of the universe, and bears the same relation to all material extension that a human soul does to the individual body with which it is connected.

self-exertion, the power of acquiring knowledge respecting God, and through the same acquisition he acquires eternal beatitude.

13th. Whatever person has, *according to the above stated doctrine*, known God, is really happy, and whoever has not known him is subjected to great misery. Learned men, having reflected on the Spirit of God extending over all moveable as well as immoveable creatures, after their departure from this world are absorbed into the Supreme Being.

*In a battle between the celestial * gods and the demons*, God obtained victory over the latter, in favour of the former (or *properly speaking*, *God enabled the former to defeat the latter*); but, upon this victory being gained, the celestial gods acquired their respective dignities, and supposed that this victory and glory were entirely owing to themselves. The Ommipresent Being, having known their boast, appeared to them *with an appearance beyond description*.

They could not know what adorable appearance it was: they, *consequently*, said to fire, or *properly speaking*, the god of fire: "Discover thou, O god of fire, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance,

* In the Akhaika it is said that those powers of the Divinity which produce agreeable effects and conduce to moral order and happiness, are represented under the figure of celestial gods, and those attributes from which pain and misery flow, are called Demons and step-brothers of the former, with whom they are in a state of perpetual hostility.

which asked him, "Who art thou?" He then answered, "I am fire, and I am the origin of the Ved;" *that is, I am a well-known personage.* The Supreme Omnipotence, upon being thus replied to, asked him *again*, "What power is in so celebrated a person as thou art?" He replied, "I can burn to ashes all that exists in the world." The Supreme Being then having laid a straw before him, said to him, "Canst thou burn this straw?" The god of fire approached the straw, but could not burn it, though he exerted all his power. He then *unsuccessfully* retired and *told the others*, "I have been unable to discover what adorable appearance this is." Now they all said to wind (*or properly to the god of wind*), "Discover thou, O god of wind, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which asked him, "Who art thou?" He then answered, "I am wind, and I pervade unlimited space;" *that is, I am a well-known personage.* The Supreme Being, *upon being* thus replied to, asked him *again*, "What power is in so celebrated a person as thou art?" He replied, "I can uphold all that exists in the world." The Supreme Being then, having laid a straw before him, said to him, "Canst thou uphold this straw?" The god of wind approached the straw, but could not hold it up, though he exerted all his power. He then *unsuccessfully* retired and *told the others*, "I have been unable to discover what adorable appearance this is." Now they all said to the god of atmosphere, "Discover thou, O revered god of atmosphere, what adorable appearance

"this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which vanished from his view. He met at the same spot a woman, *the goddess of instruction*, arrayed in golden robes in the shape of the most beautiful Uma.* He asked, "What was that adorable appearance?" She replied, "It was the Supreme Being owing to whose victory you are all advanced to exaltation." The god of atmosphere, from her instruction, knew that it was the Supreme Being *that had appeared to them. He at first communicated that information to the gods of fire and of wind.* As the gods of fire, wind, and atmosphere had approached to the adorable appearance, and had perceived it, and also as they had known, prior to the others, that it was indeed *God that appeared to them*, they seemed to be superior to the other gods. As the god of atmosphere had approached to the adorable appearance, and perceived it, and also as he knew, prior to every one of them, that it was *God that appeared to them*, he seemed not only superior to every other god, but also, *for that reason*, exalted above the gods of fire and wind.

The foregoing is a divine figurative representation of the Supreme Being; meaning that in one instant he shines at once *over all the universe* like the illumination of lightning; and in another, that he disappears as quick as the twinkling of an eye. Again, it is represented of *the Supreme Being*, that *pure* mind conceives that it approaches to him as nearly as possible: Through the same pure mind the pious man thinks of him, and conse-

* The wife of Siva.

quently application of the mind to him is repeatedly used. That God, *who alone in reality has no resemblance, and to whom the mind cannot approach*, is adorable by all living creatures ; he is therefore called "*adorable* ;" he should, *according to the prescribed manner*, be worshipped. All creatures revere the person who knows God in the manner thus described. The pupil *now says*, " Tell me, O Spiritual Father, the Upanishad or the principal part of the Ved." The *Spiritual Father makes this answer*, " I have told you " the principal part of the Ved which relates to God " alone, and, indeed told you the Upanishad, of which, " austere devotion, control over the senses, performance " of religious rites, and the remaining parts of the Ved, " as well as those sciences that are derived from the " Veds, are *only* the feet ; and whose altar and support " is truth." He who understands it as thus described, having relieved himself from sin, acquires eternal and unchangeable beatitude.

TRANSLATION
OF THE
KUTH-OPUNISHUD
OF THE
U JOOR-VED,
ACCORDING TO THE GLOSS OF THE CELEBRATED
SUNKURACHARYU.

CALCUTTA.

1819.

PREFACE.

IN pursuance of my attempt to render a translation of the complete Vedant, or the principal parts of the Veds, into the current languages of this country, I had some time ago the satisfaction of publishing a translation of the Kuth -opunishud of the Ujoor-ved into Bengalee ; and of distributing copies of it as widely as my circumstances would allow, for the purpose of diffusing Hindoo scriptural knowledge among the adherents of that religion. The present publication is intended to assist the European community in forming their opinion respecting Hindoo Theology, rather from the matter found in their doctrinal scriptures, than from the Poorans, moral tales, or any other modern works, or from the superstitious rites and habits daily encouraged and fostered by their self-interested leaders.

This work not only treats polytheism with contempt and disdain, but inculcates invariably the unity of God as the intellectual Principle, the sole Origin of individual intellect, entirely distinct from matter and its affections ; and teaches also the mode of directing the mind to him.

A great body of my countrymen, possessed of good understandings, and not much fettered with prejudices, being perfectly satisfied with the truth of the doctrines contained in this and in other works, already laid by me before them, and of the gross errors of the puerile system of idol worship which they were led to follow,

have altered their religious conduct in a manner becoming the dignity of human beings ; while the advocates of idolatry and their misguided followers, over whose opinions prejudice and obstinacy prevail more than good sense and judgment, prefer custom and fashion to the authorities of their scriptures, and therefore continue, under the form of religious devotion, to practise a system which destroys, to the utmost degree, the natural texture of society, and prescribes crimes of the most heinous nature, which even the most savage nations would blush to commit, unless compelled by the most urgent necessity.* I am, however, not without a sanguine hope that, through Divine Providence and human exertions, they will sooner or later avail themselves of that true system of religion which leads its observers to a knowledge and love of God, and to a friendly inclination towards their fellow-creatures, impressing their hearts at the same time with humility and charity, accompanied by independence of mind and pure sincerity. Contrary to the code of idolatry, this system defines sins as evil thoughts proceeding from the heart, quite unconnected with observances as to diet and other matters of form. At any rate, it seems to me that I cannot better employ my time than in an endeavour to illustrate and maintain truth, and to render service to my fellow-labourers, confiding in the mercy of that Being to whom the motives of our actions and secrets of our hearts are well-known.

* Vide the latter end of the Introduction to the the Moonduk
Gpunishud.

KUTH-OPUNISHUD.

DESIROUS of future fruition, Bajushrubusu performed the sacrifice Vishwujit, at which he distributed all his property. He had a son named Nuchiketa. Old and infirm cows being brought by the father as fees to be given to attending priests, the youth was seized with compassion, reflecting within himself, "He who gives to attending priests such cows as are no longer able to drink water or to eat grass, and are incapable of giving further milk or of producing young, is carried to that mansion where there is no felicity whatever."

He then said to his father, "To whom, O father, wilt thou consign me over in lieu of these cows?" and repeated the same question a second and a third time.

Enraged with his presumption, the father replied to him, "I shall give thee to Yumu" (the god of death). The youth then said to himself, "In the discharge of my duties as a son, I hold a foremost place among many sons or pupils of the first class, and I am not inferior to any of the sons or pupils of the second class: whether my father had a previous engagement with Yumu, which he will now perform by surrendering me to him, or made use of such an expression through anger, I know not." The youth finding his father afflicted with sorrow, said, "Remember the meritorious conduct of our

"ancient forefathers, and observe the virtuous acts of
 "contemporary good men. *Life is too short to gain*
"advantages by means of falsehood or breach of promise ;
"as man like a plant is easily destroyed, and again like
"it puts forth its form. Do you therefore surrender me
"to Yumu according to your promise." The youth
"Nuchiketa, by permission of his father, went to the habita-
tion of Yumu. After he had remained there for three
days without food or refreshment, Yumu returned to his
dwelling, and was thus addressed by his family : "A
"Brahmun entering a house as a guest is like fire ; good
"householders, therefore, extinguish his anger by offering
"him water, a seat, and food. Do thou, O Yumu,
"present him with water, A man deficient in wisdom
"suffers his hopes, his sanguine expectation of success,
"his improvement from associating with good men, the
"benefit which he might derive from his affable con-
versation, and the fruits produced by performance of
"prescribed sacrifices, and also by digging of wells and
"other pious liberal actions, as well as all his sons and
"and cattle, to be destroyed, should a Brahmun happen,
"to remain in his house without food."

Yumu being thus admonished by his family, approached
Nuchiketa and said to him ; "As thou, O Brahmun,
"hast lived in my house, a revered guest, for the space
"of three days and nights without food, I offer thee
"reverence in atonement, so that bliss may attend me ;
"and do thou ask three favours of me as a recompense.
"for what thou hast suffered while dwelling in my house
"during these days past." Nuchiketa then made this as

his first request, saying, "Let, O Yumu ! my father
 "Gotum's apprehension *of my death* be removed, his
 "tranquility of mind be restored, his anger against me
 "extinguished, and let him recognise me *on my return*,
 "after having been set free by thee. This is the first
 "of three favours which I ask of thee." *Yumu then*
replied :

"*Thy father*, styled Ouddaluki and Arooni, shall
 "have the same regard for you as before ; so that, being
 "assured of thy existence, he shall, through my power,
 "repose the remaining nights *of his life* free from sorrow,
 "after having seen thee released from the grasp of
 "death." Nuchiketa then made his second request.
 "In heaven, where there is no fear whatsoever, and
 "where even thou, O Yumu ! canst not *always exercise*
 "*thy authority*, and where, therefore, none dread *thy*
 "*power so much*, as weak mortals of the earth, the soul,
 "unafflicted either by thirst or hunger, and unmolested
 "by sorrow, enjoys gratification. As thou, O Yumu !
 "dost possess knowledge respecting fire which is the
 "means of attaining heaven, do thou instruct me, who
 "am full of faith, in that knowledge ; for, those who
 "enjoy heaven, owing to their observance of sacred fire,
 "are endowed with the nature of celestial deities. This
 "I ask of thee, as the second favour which thou hast
 "offered." *Yumu replied :* "Being possessed of a know-
 "ledge of fire, the means that lead to the enjoyment
 "of heavenly gratifications, I impart it to thee ; which
 "do thou attentively observe. Know thou fire, as
 "means to obtain various mansions in heaven, as the
 "support *of the world*, and as residing in the body."

Yumu explained to Nuchiketa the nature of fire, as

being prior to all creatures, and also the particulars of the bricks and their number, which are requisite in forming the sacred fire, as well as the mode of preserving it. The youth repeated to Yumu these instructions exactly as imparted to him ; at which Yumub eing pleased, again spoke.

The liberal-minded Yumu, satisfied with Nuchiketa, thus says ; " I shall bestow on thee another favour, *which is*, that this sacred fire shall be styled after thy name ; and accept thou this valuable and various-coloured necklace. Receiving instructions from parents and spiritual fathers, a person who has thrice collected fire, *as prescribed in the Ved*, and also has been in habits of performing sacrifices, studying the Veds, and giving alms, is not liable to repeated birth and death : he, having known and contemplated fire as originating from Bruhma, possessing superior understanding, full of splendour, and worthy of praise, enjoys the highest fruition. A wise worshipper of sacred fire, who, understanding the three things prescribed, has offered oblation to fire, surmounting all afflictions during life, and extricated from sorrow, will enjoy gratifications in heaven.

" This, O Nuchiketa ! is that knowledge of sacred fire, the means of obtaining heaven, which thou didst require of me as the second favour ; men shall call it after thy name. Make, O Nuchiketa ! thy third request."

Nuchiketa then said : " Some are of opinion that after man's demise existence continues, and others say it ceases. Hence a doubt has arisen *respecting the nature of the soul* ; I therefore wish to be instruct

"ed by thee in this matter. This is the last of the
 "favours thou hast offered." *Yumu replied* : " Even gods
 "have doubted and disputed on this subject ; which
 "being obscure, never can be thoroughly comprehen-
 "ded : Ask, O Nuchiketa ! another favour *instead of*
 "*this*. Do not thou take advantage of my promise, but
 "give up this request." *Nuchiketa replied* : "*I am*
 "positively informed that gods entertained doubts on
 "this subject ; and even thou, O Yumu ! callest it
 "difficult of comprehension. But no instructor on this
 "point equal to thee can be found, and no other object
 "is so desirable as this." Yumu said : " Do thou
 "rather request of me to give thee sons and grandsons,
 "each to attain the age of an hundred years ; numbers
 "of cattle, elephants, goat, and horses ; also extensive
 "empire on earth, where thou shalt live as many years
 "as thou wishest.

"If thou knowest another object equally desirable
 "with these, ask it ; together with wealth and long life.
 "Thou mayest reign, O Nuchiketa ! over a great king-
 "dom : I will enable thee to enjoy all wished-for objects.
 "Ask according to thy desire all objects that are
 "difficult of acquisition in the mortal world. Ask
 "these beautiful women, with elegant equipages and
 "musical instruments, as no man can acquire any thing
 "like them *without our gift*. Enjoy thou the atten-
 "dance of these women, whom I may bestow on thee ;
 "but do not put to me, O Nuchiketa ! the question
 "respecting existence after death."

Nuchiketa then replied. "The acquisition of the
 "enjoyments thou hast offered, O Yumu ! is *in the*
 "*first place* doubtful ; and should they be obtained,

"they destroy the strength of all the senses ; and even
 "the life of Bruhma is, indeed, comparatively short.
 "Therefore let thy equipages, and thy dancing and
 "music, remain with thee.

"No man can be satisfied with riches ; and as we have
 "fortunately beheld thee, we may acquire wealth, should
 "we feel desirous of it, and we also may live as long
 "as thou exercisest the authority of the god of death ;
 "but the only object I desire is what I have already
 "begged of thee.

"A mortal being, whose habitation is the low man-
 "sion of earth, and who is liable to sudden reduction,
 "approaching the gods exempted from death and
 "debility, and understanding from them *that there is*
 "*a knowledge of futurity, should not ask of them any*
 "*inferior favour*—and knowing the fleeting nature
 "of music, sexual gratification, and sensual pleasures,
 "who can take delight in a long life on earth ? Do thou
 "instruct us in that knowledge which removes doubts
 "respecting existence after death, and is of great impor-
 "tance with a view to futurity, and which is obscure
 "and acquirable with difficulty. I, Nuchiketa, cannot
 "ask any other favour but this."

End of the first Section of the first Chapter (1st Bullee.)

*Yumu now, after a sufficient trial of Nuchiketa's
 resolution, answers the third question, saying, "Know-
 ledge of God which leads to absorption, is one thing ;
 "and rites, which have fruition for their object, an-
 "other : each of these producing different consequences,*

"holds out to man inducements to follow it. The
 "man, who of these two chooses knowledge, is blessed ;
 "and he who, *for the sake of reward*, practises rites, is
 "excluded from the enjoyment of eternal beatitude.
 "Knowledge and rites both offer themselves to man ;
 "but he who is possessed of wisdom, taking their res-
 "pective natures into serious consideration, disting-
 "uishes one from the other, and chooses faith, despising
 "fruition ; and a fool, for the sake of advantage and
 "enjoyment, accepts the offer of rites.

"Thou, O Nuchiketa ! knowing the perishable
 "nature of the desirable and gratifying objects offered
 "by me, hast rejected them, and refused the adoption
 "of that contemptible practice, which leads to fruition
 "and to riches, and to which men in general are
 "attached. Wise men *are sensible* that a knowledge of
 "God *which procures absorption*, and the performance
 "of rites *that produces fruition*, are entirely opposite
 "to each other, and yield different consequences. I.
 "conceive thee, Nuchiketa, to be desirous of a know-
 "ledge of God, for the numerous estimable objects
 "offered by me cannot tempt thee. Surrounded by
 "the darkness of ignorance, fools consider themselves
 "wise and learned, and wander about in various
 "directions, like blind men when guided by a blind
 "man."

To an indiscreet man who lives carelessly, and is
 immersed in the desire of wealth, the means of gaining
 heavenly beatitude are not manifest. He thinks that
 this visible world alone exists, and that there is nothing
 hereafter ; consequently he is repeatedly subjected to
 my control. The soul is that of whose real nature

many persons have never heard ; and several though they have heard, have not comprehended. A man who is capable of giving instruction on this subject is rare : One who listens to it attentively, must be intelligent : and that one who, being taught by a wise teacher, understands it, is uncommon.

If a man of inferior abilities describe the nature of the soul, no one will thoroughly understand it ; for, various opinions are held *by contending parties*. When the subject is explained by a person who believes the soul to emanate from God, doubt, in regard to its eternity, ceases ; but otherwise it is inexplicable and not capable of demonstration.

The knowledge respecting the soul which thou wilt gain by me, cannot be acquired by means of reason alone ; but it should be obtained from him who is versed in the sacred authorities. Oh, beloved pupil, Nuchiketa ! may we have enquirers like thee, who art full of resolution. I know that fruition, acquirable by means of rites, is perishable ; for nothing eternal can be obtained through perishable means. *Notwithstanding my conviction of the destructible nature of fruition*, I performed the worship of the sacred fire, whereby I became possessed of this sovereignty of long duration.

Thou, Oh wise Nuchiketa ! hast through firmness refused, though offered to thee, the state of Bruhmá, which satisfies every desire, and which is the support of the world—the best consequence of the performance of rites without limit or fear—praise-worthy—full of superhuman power—extensive and stable.

The soul is that which is difficult to be comprehended—most obscure—veiled by the ideas acquired through

the senses, and which resides in faculties—does not depart even in great danger, and exists unchangeable. A wise man knowing the resplendent soul, through a mind abstracted from worldly objects, and constantly applied to it, neither rejoices nor does he grieve.

A mortal who, having heard the pure doctrines relative to the soul and retained them in his memory, knowing the invisible soul to be distinct from *the body*, feels rejoiced at his acquisition. I think the abode of the knowledge of God is open to thee.

Nuchiketa then asked, "If thou knowest any Being who exists distinctly from rites their consequences and their observers, and also from evil, and who is different from effects and their respective causes, and is above past, future, and present time, do thou inform me."

Yumu replies : "I will explain to thee briefly that Being whom all the Veds treat of, *either directly or indirectly*, to whom all austerities are directed, and who is the main object of those who perform the duties of an ascetic. He to wit, whom the word Om implies, is the Supreme Being."

That Om is the title of Bruhmá and also of the Supreme Being, through means of which man may gain what he wishes ; (*that is, if he worship Bruhma by means of Om, he shall be received into his mansion ; or if through it he elevate his mind to God, he shall obtain absorption.*)

Om is the best of all means *calculated* to direct the mind towards God ; and it is instrumental either in the acquisition of the knowledge of God or of the dignity of Bruhma ; man therefore having recourse to this word, shall either be absorbed in God, or revered like Bruhm.

The soul is not liable to birth nor to death: it is mere understanding: neither does it take its origin from any other or from itself: hence it is unborn, eternal without reduction and unchangeable; therefore the soul is not injured by the hurt which the body may receive. If any one ready to kill another imagine that he can destroy his soul, and the other think that his soul shall suffer destruction, they both know nothing; for neither does it kill nor is it killed by another.

The soul is the smallest of the small, and greatest of the great. It resides in the hearts of all living creatures. A man who knows it and its pure state, through the steadiness of the external and internal senses, acquired from the abandoning of worldly desires, overcomes sorrow and perplexity.

The soul, although without motion, seems to go to furthest space; and though it resides in the body at rest, yet seems to move everywhere. Who can perceive besides myself, that splendid soul, the support of the sensation of happiness and pain?

The soul, although it is immaterial, yet resides closely attached to perishable material objects: knowing it as great and extensive, a wise man never grieves for it. A knowledge of the soul is not acquirable from the study of the Veds, nor through retentive memory, nor yet by constant hearing of spiritual instruction: but he who seeks to obtain a knowledge of it, is gifted with it, the soul rendering itself conspicuous to him.

No man can acquire a knowledge of the soul without abstaining from evil acts; without having control over the senses and the mind; nor can he gain it with a mind, though firm, yet filled with the desire of fruition;

but man may obtain a knowledge of the soul through his knowledge of God.

No *ignorant* man can, in a perfect manner, know the state of the existence of that God whose food is *all things* even the Brahmu and the Kshutru; (*that is, who destroys every object bearing figure and appellation*); and who consumes death itself even as butter.

The end of the second Section of the first Chapter (2nd Bulee.)

God and the soul* entering into the heart, the excellent divine abode, consume, while residing in the body, the necessary consequences of its actions; *that is, the latter is rewarded or punished according to its good or evil actions, and the former witnesses all those events.* Those who have a knowledge of God, consider the former as light and the latter as shade: the observers of external rites also, as well as those who have collected fire three times for worship, believe the same.

We can *know and collect fire*, which is a bridge to the observers of rites; and can know the eternal and fearless God, who is the conveyer of those who wish to cross the ocean of ignorance. Consider the soul as a rider the body as a car, the intellect its driver, the mind as its reign, the external senses are called the horses restrained by the mind, external objects are the roads: so wise men believe the soul united with the body, the

* The word soul here means the human soul, *Jeebatma*; but generally in these translations it is used for *Paramata* the Great Soul.—ED.

senses and the mind, to be the partaker of *the consequences of good or evil acts.*

'If that intellect, *which is represented as the driver,* be indiscreet, and the rein of the mind loose, all the senses *under the authority of the intellectual power* become unmanageable ; like wicked horses under the control of an *unfit* driver.

If the intellect be discreet and the rein of the mind, firm, all the senses prove steady and manageable ; like good horses under an excellent driver.

He, who has not a prudent intellect and steady mind and who consequently lives always impure, cannot arrive at the divine glory, but descends to the world.

He who has a prudent intellect and steady mind, and consequently lives always pure, attains that glory from whence he never will descend.

Man who has intellect as his prudent driver, and a steady mind as his rein, passing over the paths of mortality, arrives at the high glory of the omnipresent God.

The origin of the senses is more refined than the senses ; the essence of the mind is yet more refined than that origin : the source of intellect is again more exalted than that of the mind ; the prime sensitive particle is superior to the source of intellect ; nature, the apparent cause of the universe, is again superior to that particle, to which the omnipresent God is still superior : nothing is more exalted than God : he is therefore superior to all existences, and is the Supreme object of all. God exists obscurely throughout the universe, *consequently is not perceived ; but he is known through the acute intellect constantly directed towards him by wise men of penetrating understandings. A wise man*

shall transfer the power of speech and that of the senses to the mind, and the mind to the intellect, and the intellect to the *purified* soul, and the soul to the unchangeable Supreme Being.

Rise up and awake *from the sleep of ignorance*; and having approached able teachers, acquire knowledge *of God, the origin of the soul*: for the way to the knowledge of God is considered by wise men difficult as the passage over the sharp edge of a razor. The Supreme Being is not organised with the faculties of hearing, feeling, vision, taste or smell. He is unchangeable and eternal; without beginning or end; and is beyond that particle which is the origin of the intellect: *man* knowing him thus, is relieved from the grasp of death.

A wise man reading to *Brahmins*, or hearing *from a teacher*, this ancient doctrine imparted to Nuchiketa by Yumu, is absorbed into God.

He who reads this most secret doctrine before an assemblage of Brahmins, or at the time of offering oblations to his forefathers, enjoys innumerable good consequences.

*The end of the third Section of the first Chapter
(3rd Bullee.)*

God has created the senses to be directed towards external objects; they consequently are apt to perceive outward things only, and not the eternal spirit. But a wise man being desirous of eternal life, withdrawing

this senses from their natural course, apprehends the omnipresent Supreme Being.

The ignorant seek external and desireable object only ; *consequently* they are subjected to the chain of all-seizing death. Hence the wise, knowing that God alone is immortal and eternal in this perishable world, do not cherish a wish *for those objects*.

To Him, owing to whose presence alone the animate beings, *composed of insensible particles*, perceive objects through vision, the power of taste, of feeling, and of hearing, and also the pleasure derivable from sexual intercourse, nothing can be unknown : he is that existence which *thou desiredst to know*.

A wise man after having known that he soul, owing to whose presence living creatures perceive objects whether they dream or wake, is great and extensive never grieves. He who believes that the soul, which enjoys the fruits of good or evil actions intimately connected with the originates from and is united with God, the Lord of past and future events, will not conceal its nature : he is that existence which thou desiredst to know. He who knows that the prime sensitive particle, which proceeded from God prior to the creation of water and the other elements, having entered into the heart, exists united with material objects, knows the Supreme Being. He is that existence which thou desiredst to know.

That sensitive particle which perceives objects, and includes all the celestial deities, and which was created with all the elements, exists, entering into the space of the heart, and there resides. It is that existence which thou desiredst to know.

The sacred fire, the receiver of obtains, after the wood has been kindled below and above, is preserved by its observers with the same care as pregnant women take of their foetus : it is praised daily by prudent observers, and men habituated to constant devotion. That atmosphere from whence the sun ascends, and in which he goes down, on which all the world, *including fire, speech, and other* things, rest, and independently of which nothing exist, is that existence which thou desiredst to know. Whatever individual intellect there is connected with the body, is that intellectual principle, is pure and immaterial overspreading principle is the individual intellect ; but he who thinks here that they are different in nature, is subject to repeated transmigrations.

Through the mind, *purified by spiritual instructions*, the knowledge that the soul is of divine origin, and by no means is different *from its source*, shall be acquired, whereby the idea of duality entirely ceases. He who thinks there is variety of intellectual principle, undergoes transmigration.

The omnipresent spirit, extending over the space of the heart, which is the size of a finger, resides within the body ; and persons knowing him the Lord of past and future events, will not again attempt to conceal his future events, will not again attempt to nature : He is that existence which thou desiredst to know.

The omnipresent spirit which extends over the space of the heart, the size of a finger, is the most pure light. He is the Lord of past and future events ; He alone pervades *the universe* now and ever ; He is that existence which thou desiredst to know. In the same way as water falling on uneven ground disperses throughout the

hollow places, and is lost, so man who thinks that the souls of different bodies are distinct in nature from each other, shall be placed in various forms by transmigration.

✦ As water falling on even grounds remains unchanged, so the soul of a wise man of steady mind is *always* pure, freed from the idea of duality.

End of the first Section of the second Chapter (4th Bullee.)

The body is a dwelling with eleven gates, belonging to the unborn and unchangeable spirit, through whose constant contemplation man escapes from grief, and acquiring absorption, is exempted from transmigrating. He is that existence which thou desiredst to know.

That spiritual Being acts *always* and moves in heaven ; preserves all material existence as depending on him ; moves in space ; resides in fire ; walks on earth ; enters like a guest into sacrificial vessels ; dwells in man, in gods, in sacrifices ; moves throughout the sky ; seems to be born in water, *as fishes, &c.* ; produced on earth, *as vegetables*, on the tops of mountains, *as rivers*, and also as members of sacrifices : yet is he truly pure and great. He who causes breath to ascend above the heart and peditum to descend, resides in the heart : He is adorable ; and to him all the senses offer oblation of the objects which they perceive.

When the soul, which is connected with the body, leaves it, nothing then remains in the body which may preserve the system : It is that existence which thou desiredst to know.

Neither by the help of breath, nor from the presence of other powers, can a mortal exist : but they

all exist owing to that other existence on which both breath and the senses rest.

I will now disclose to you the secret doctrine of the eternal God : and also how man, *void of that knowledge*, O Goutum ! transmigrates after death.

Some of those *who are ignorant of this doctrine* enter after death the womb of females to appear in the animal shape, while other assume the form of trees, according to their conduct and knowledge *during their lives*.

The being who continues to operate even at that time of sleep, when all the senses cease to act, and then creates desirable of objects of various descriptions, is pure and the greatest of all ; and he alone is called eternal, on whom all the world rests, and independently of whom nothing can exist : He is that existence which thou desiredst to know. As fire, although one in essence, on becoming visible in the world, appears in various forms and shapes, according to its different locations, so God, the soul of the universe, though one, appears in various modes, according as he connects himself with different material objects, and, *like space*, extends over all.

As air, although one in essence, in becoming operative in the body appears in various natures, as breath and other vital airs, so God, the sole of the universe, though one, appears in different modes, according as he connects himself with various material objects, and, *like space*, extends over all.

As the sun, though he serves as the eye of all living creatures, yet is not polluted externally or internally by being connected with visible vile objects, so God,

the soul of the universe, although one and omnipresent is not affected by the sensations of individual pain, for he is beyond its action.

God is but one ; and he has the whole world under his control, for he is the operating soul in all objects ; He, *through his omniscience*, makes his sole existence appear in the form of the universe. To those wise men who acquire a knowledge of him who is operative on the human faculties, is eternal beatitude allotted, and not to those who are void of that knowledge.

God is eternal amidst the perishable universe ; and is the source of sensation among all animate existences : and he alone assigns to so many objects their respective purposes : To those wise men who know him the ruler of the intellectual power, everlasting beatitude is allotted ; but not to those who are void of that knowledge.

How can I acquire that most gratifying divine knowledge, which, though beyond comprehension, *wise men, by constant application of mind, alone obtain*, as if it were present ? Does it shine conspicuously ?—and does it appear to the human faculties ?

Neither the sun, nor the moon, nor yet the stars can throw light on God : Even the illuminating lightning cannot throw light upon him ; much less can limited fire give him light : But they all imitate him, and all borrow their light from him—*that is, nothing can influence God and render him perspicuous : But God himself imparts his knowledge to the heart freed from passion and desire.*

*End of the second Section of the second Chapter
(5th Buller.)*

The world is a fig-tree of long duration, whose origin is above, and the branches of which, *as different species*, are below. The origin alone is pure and supreme; and he alone is eternal on whom all the world rests, and independently of whom nothing can exist. He is that existence which thou desiredst to know.

God being eternal existence, the universe, whatsoever it is, exists and proceeds from him. He is the great dread of all *heavenly bodies*, as if he were prepared to strike them with thunderbolts; *so that none of them can deviate from their respective courses established by him*. Those who know him as the eternal power acquire absorption.

Through his fear fire supplies us with heat; and the sun, through his fear, shines *regularly*; and also Indru, and air, and fifthly, death, are through his fear constantly in motion.

If *man* can acquire a knowledge of God in this world, before the fall of his body, *he becomes happy for ever*: Otherwise he assumes new forms in different mansions. *A knowledge of God shines* on the purified intellect in this world, as clearly as an object is seen by reflection in a polished mirror: In the region of the defied Progenitors of mankind *it is viewed* as obscurely as objects perceived in the state of dreaming; and in the mansion of Gundhurvus, in the same degree as the reflection of an object on water; but in the mansion of Bruhma it appears as distinctly as the difference between light and darkness.

A wise man, knowing the soul to be distinct from the senses, which proceed from different origins, and

also from the state of waking and of sleep, never again grieves.

The mind is more refined than the external senses ; and the intellect is again more exalted than the mind. The prime sensitive particle is superior to the intellect ;—nature, the apparent cause of the universe, is again superior to that particle unaffected by matter : *Superior to nature is God*, who is omnipresent and without material effects ; by acquisition of whose knowledge man becomes extricated from ignorance and distress, and is absorbed into Him *after death*. His substance does not come within the reach of vision ; no one can apprehend him through the senses : By constant direction of the intellect, free from doubts, he perspicuously appears ; and those who know him in the prescribed manner, enjoy eternal life.

That part of life wherein the power of the five external senses and the mind are directed towards the Supreme Spirit, and the intellectual power ceases its action, is said to be most sacred ; and this steady control of the senses and mind is considered to be *Yog* (*or withdrawing the senses and the mind from worldly objects*) : Man should be vigilant in the acquisition of that state ; for such control proceeds from constant exercise, and ceases by neglect.

Neither through speech, nor through intellectual power, nor yet through vision, can man acquire a knowledge of God ; but, save him who believes in the existence of God *as the cause of the universe*, no one can have a notion of that Being. A man should acquire, first, a belief in the existence of God, the origin of the universe ; and next, a real knowledge of him ; to wit

that he is incomprehensible ; for the means which lead men to acquire a knowledge of his existence, graciously conduct them to the belief of his incomprehensibility. When all the desires settled in the heart leave man, the mortal then become immortal, and acquire absorption even in this life. When the deep ignorance *which occasions duality* is entirely destroyed, the mortal become immortal : This is the only doctrine which *the Vedant* inculcates.

There are one hundred and one tubes connected with the heart, one of *which, called Sookhumna*, proceeds to the head : The soul of a devotee proceeding through the hundred and first, is carried to the mansion of the immortal Bruhma ; and those of others, which ascend by other tubes, assume different bodies, *according to the evil or good acts which they perform.*

The omnipresent eternal spirit resides always within that space of the human heart which is as large as a finger : Man should, by firmness of mind, separate that spirit from the body, in the same manner as the pith is removed from the plant Moonju : *that is, the spirit should be considered totally distinct from matter and the effects of matter*—and man should know that separated spirit to be pure and eternal.

Having thus acquired this divine doctrine, imparted by the God of death, with every thing belonging to it, Nuchiketa, freed from the consequences of good or evil acts, and from mortality, was absorbed into God ; and whatever person also can acquire that knowledge, shall obtain absorption.

End of the third Section of the second Chapter (6th Bullee).

End of the Kuth-opunishud.

TRANSLATION
OF THE
ISHOPANISHAD,
One of the chapters of the
YAJUR VED :
ACCORDING TO THE COMMENTARY OF THE CELEBRATED
SHANKAR-ACHARYA :
ESTABLISHING THE UNITY AND
INCOMPREHENSIBILITY OF
THE SUPREME BEING ;
AND THAT
HIS WORSHIP ALONE
CAN LEAD TO ETERNAL BEATITUDE.

CALCUTTA :

1816.

PREFACE.

THE most learned Vyasa shows, in his work of the Vedant, that all the texts of the Ved, with one consent, prove but the Divinity of that Being, who is out of the reach of comprehension and beyond all description. For the use of the public, I have made a concise translation of that celebrated work into Bengalee, and the present is an endeavour to translate* the principal Chapters of the Ved, in conformity to the Comments of the great Shankar-Acharya. The translation of the Ishopanishad belonging to the Yajur, the second division of the Veds, being already completed, I have put it into the press ; † and the others will successively be printed, as soon as their translation is completed. It is evident, from those authorities, that the sole regulator of the Universe is but one, who is omnipresent, far surpassing our powers of comprehension ; above external sense ; and whose worship is the chief duty of mankind and the sole cause of eternal beatitude ; and that all that bear figure and appellation are inventions. Should it be asked, whether the assertions found in the

* I must confess how much I feel indebted to Doctor H. H. Wilson, in my translations from Sunskrit into English, for the use of his Sunskrit and English Dictionary.

† Wherever any comment, upon which the sense of the original depends, is added to the original, it will be found written in *Italics*.

Puranas* and Tantras, &c. respecting the worship of the several gods and goddesses, are false, or whether Puranas and Tantras are not included in the Shastra, the answer is this:—The Purana and Tantra,† &c. are of course to be considered as Shastra, for they repeatedly declare God to be one and above the apprehension of external and internal senses; they indeed expressly declare the divinity of many gods and goddesses, and the modes of their worship; but they reconcile those contradictory assertions by affirming frequently, that the directions to worship any figured beings are only applicable to those who are incapable of elevating their minds to the idea of an invisible Supreme Being, in order that such persons, by fixing their attention on those invented figures, may be able to restrain themselves from vicious temptations, and that those that are competent for the worship of the invisible God, should disregard the worship of Idols. I repeat a few of these declarations as follows. The authority of Jamadagni is thus quoted by the great Raghunandan: “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, who is merely understanding, and has no second, no parts nor figure; consequently, to these representatives, either male or female forms and other circumstances are fictitiously assigned.” In the second Chapter of the first part of the Vishnu Purana it is said; “God is without figure, epithet, definition or description. He is without defect, not liable to annihilation, change, pain or birth; we can

* Said to have been written by Vyas.

† Supposed to have been composed by Shiva.

"only say, That he, who is the eternal being, is God."
 "The vulgar look for their gods in water ; men of more
 "extended knowledge in celestial bodies ; the ignorant
 "in wood, bricks, and stones ; but learned men in the
 "universalsoul." In the 84th Chapter of the tenth
 "division of the Sri Bhagavat, Crishna says to Vyas
 "and others : " It is impossible for those who consider
 "pilgrimage as devotion, and believe that the divine
 "nature exists in the image, to look up to, communicate
 "with, to petition and to revere true believers in God.
 "He who views as the soul this body formed of phlegm,
 "wind and bile, or regards only wife, children, and
 "relations as himself (that is, he who neglects to con-
 "template the nature of the soul), he who attributes a
 "divine nature to earthen images, and believes in the
 "holiness of water, yet pays not such respect to those
 "who are endowed with a knowledge of God, is as an
 "ass amongst cows." In the 9th Chapter of the
 "Cularnava it is written : " A knowledge of the Supreme
 "Being, who is beyond the power of expression and
 "unchangeable, being acquired, all gods and goddesses,
 "and their texts which represent them, shall become
 "slaves." " After a knowledge of the Supreme Being
 "has been attained, there is no need to attend to
 "ceremonies prescribed by Shastras—no want of a fan
 "should be felt, when a soft southern wind is found to
 "refresh." The Mahanirvana says, " Thus corresponding
 "to the natures of different powers or qualities, nume-
 "rous figures have been invented for the benefit of
 "those who are not possessed of sufficient understand-
 "ing." From the foregoing quotations it is evident,
 that though the Veds, Puranas, and Tantras, frequently

assert the existence of the plurality of gods and goddesses, and prescribe the modes of their worship for men of insufficient understanding, yet they have also declared in a hundred other places, that these passages are to be taken merely in a figurative sense.

It cannot be alleged in support of Idolatry, that "although a knowledge of God is certainly above all things, still as it is impossible to acquire that knowledge, men should of course worship figured gods;" for, had it been impossible to attain a knowledge of the Supreme Being, the Veds and Puranas, as well as Tantras, would not have instructed mankind to aim at such attainment; as it is not to be supposed that direction to acquire what is obviously unattainable could be given by the Shastra, or even by a man of common sense. Should the Idolator say, "that the acquisition of a knowledge of God, although it is not impossible, is most difficult of comprehension," I will agree with him in that point; "but infer from it, that we ought, therefore, the more to exert ourselves to acquire that knowledge; but I highly lament to observe, that so far from endeavouring to make such an acquisition, the very proposal frequently excites his anger and displeasure.

Neither can it be alleged that the Veds, Puranas, &c. teach both the adoration of the Supreme Being and that of celestial gods and goddesses, but that the former is intended for Yatis or those that are bound by their profession to forsake all worldly consideration, and the latter for laymen; for, it is evident from the 48th Text of the 3d Chapter of the Vedant that a householder also is required to perform the worship of the Supreme Being.

Menu, also, the chief of Hindoo lawgivers, after having prescribed all the varieties of rites and ceremonies, in Chapter 12th Text 92, says, "Thus must the chief of the twice-born, though "he neglect the ceremonial rites mentioned in the Shastras, be diligent in "attaining a knowledge of God, in controlling his organs "of sense, and in repeating the Ved."

Again in the 4th Chapter, in describing the duties of laymen, the same author says, "Some, who well "know the ordinances for the oblations, do not perform externally the five great sacraments, but continually make offerings in their own organs *of sensation and intellect*."

"Some constantly sacrifice their breath in their "speech, *when they instruct others of God aloud*, and "their speech in their breath, *when they mediate in silence*, "perceiving in their speech and breath thus employed "the imperishable fruit of a sacrificial offering."

"Other Brahmins incessantly perform those sacrifices "only, seeing with the eye of divine learning, that the "scriptural knowledge is the root of every ceremonial "observance."

In the Yagnyavalca (Smriti) it is written :—"Even "a householder, who acquires a livelihood honestly, "has faith in the Supreme Being, shows hospitality to "his guests, performs sacramental rites to his fore- "fathers, and is in the practice of telling truth, shall "be absorbed into the supreme essence." Should be it said, "It still remains unaccountable, that notwith- "standing the Veds and Puranas repeatedly declare the "unity of the Supreme Being, and direct mankind to "adore him alone, yet the generality of Hindoos have a "contrary faith, and continue to practise idolatry," I

would in answer request attention to the foundation on which the practical part of the Hindoo religion is built. Many learned Brahmins are perfectly aware of the absurdity of idolatry, and are well informed of the nature of the purer mode of divine worship. But as in the rites, ceremonies, and festivals of idolatry, they find the source of their comforts and fortune, they not only never fail to protect idol worship from all attacks, but even advance and encourage it to the utmost of their power, by keeping the knowledge of their scriptures concealed from the rest of the people. Their followers too, confiding in these leaders, feel gratification in the idea of the Divine Nature residing in a being resembling themselves in birth, shape, and propensities; and are naturally delighted with a mode of worship agreeable to the senses, though destructive of moral principles, and the fruitful parent of prejudice and superstition.

Some Europeans, indued with high principles of liberality, but unacquainted with the ritual part of Hindoo idolatry, are disposed to palliate it by an interpretation which, though plausible, is by no means well founded. They are willing to imagine, that the idols which the Hindoos worship, are not viewed by them in the light of gods or as real personifications of the divine attributes, but merely as instruments for raising their minds to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark, that many Hindoos also who are conversant with the English language, finding this interpretation a more plausible apology for idolatry than any with which they are furnished by their own guides, do not fail to avail themselves of it,

though in repugnance both to their faith and to their practice. The declarations of this description of Hindoos naturally tend to confirm the original idea of such Europeans, who from the extreme absurdity of pure unqualified idolatry, deduce an argument against its existence. It appears to them impossible for men, even in the very last degree of intellectual darkness, to be so far misled as to consider a mere image of wood or of stone as a *human being*, much less as divine existence. With a view, therefore, to do away any misconception of this nature which may have prevailed, I beg leave to submit the following considerations.

Hindoos of the present age, with a very few exceptions, have not the least idea that it is to the attributes of the Supreme Being, as figuratively represented by shapes corresponding to the nature of those attributes, they offer adoration and worship under the denomination of gods and goddesses. On the contrary, the slightest investigation will clearly satisfy every inquirer, that it makes a material part of their system to hold as articles of faith all those particular circumstances, which are essential to belief in the independent existence of the objects of their idolatry as deities clothed with divine power.*

Locality of habitation and a mode of existence analogous to their own views of earthly things, are uniformly ascribed to each particular god. Thus the devotees of Siva, misconceiving the real spirit of the Scriptures, not only place an implicit credence in the separate existence of Siva, but even regard him as an omnipotent being, the greatest of all the divinities, who, as they say, inhabit the northern mountain of Cailas;

and that he is accompanied by two wives and several children, and surrounded with numerous attendants. In like manner the followers of Vishnu, mistaking the allegorical representations of the Sastras for relation of real facts, believe him to be chief over all other gods, and that he resides with his wife and attendants on the summit of heaven. Similar opinions are also held by the worshippers of Cali, in respect to that goddess. And in fact, the same observations are equally applicable to every class of Hindoo devotees in regard to their respective gods and goddesses. And so tenacious are those devotees in respect to the honour due to their chosen divinities, that when they meet in such holy places as Haridwar, Pryag, Siva-Canchi, or Vishnu-Canchi in the Dekhin, the adjustment of the point of precedence not only occasions the warmest verbal altercations, but sometimes even blows and violence. Neither do they regard the images of those gods merely in the light of instruments for elevating the mind to the conception of those supposed beings; they are simply in themselves made objects of worship. For whatever Hindoos purchases an idol in the market, or constructs one with his own hands, or has one made under his own superintendence, it is his invariable practice to perform certain ceremonies called *Prán Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one, with no less pomp and magnificence than he celebrates the nuptials of his own children.

The mysterious process is now complete, and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

At the same time, the worshipper of images ascribes to them at once the opposite natures of human and of super-human beings. In attention to their supposed wants as living beings, he is seen feeding, or pretending to feed them every morning and evening; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them by day with warm clothing, and placing them at night in a snug bed. But superstition does not find a limit here; the acts and speeches of the idols, and their assumption of various shapes and colours, are gravely related by the Brahmins, and with all the marks of veneration are firmly believed by their deluded followers. Other practices they have with regard to those idols which decency forbids me to explain. In thus endeavouring to remove a mistake, into which I have reason to believe many European gentlemen have been led by a benevolent wish to find an excuse for the errors of my countrymen, it is a considerable gratification to me to find that the latter have begun to be so far sensible of the absurdity of their real belief and practices, as to find it convenient to shelter them under such a cloak, however flimsy and borrowed. The adoption of such a subterfuge encourages me greatly to hope, that they will in time abandon what they are sensible cannot be defended; and that, forsaking the superstition of idolatry, they will embrace the rational worship of the God of Nature, as enjoined by the Veds and confirmed by the dictates of common sense.

The argument which is frequently alleged in support

of idolatry is that "those who believe God to be omnipresent, as declared by the doctrines of the Vedant, are required by the tenets of such belief to look upon all existing creatures as God, and to shew divine respect to birds, beasts, men, women, vegetables, and all other existences ; and as practical conformity to such doctrines is almost impossible, the worship of figured gods should be admitted." This misrepresentation, I am sorry to observe, entirely serves the purpose intended, by frightening Hindoos in general from attending to the pure worship of the Supreme Regulator of the universe. But I am confident that the least reflection on the subject will clear up this point beyond all doubt ; for the Vedant is well known as a work which inculcates only the unity of God ; but if every existing creature should be taken for a god by the followers of the Vedant, the doctrines of that work must be admitted to be much more at variance with that idea than those of the advocates of idolatry, as the latter are contented with the recognition of only a few millions of gods and goddesses, but the Vedant in that case must be supposed to admit the divinity of every living creature in nature. The fact is, that the Vedant by declaring that "God is everywhere, and everything is in God," means that nothing is absent from God, and nothing bears real existence except by the volition of God, whose existence is the sole support of the conceived existence of the universe, which is acted upon by him in the same manner as a human body is by a soul. But God is at the same time quite different from what we see or feel.

The following texts of the Vedant are to this effect (11th text of the 2nd section of the 3rd chapter of the

Vedant): "That being, which is distinct from matter, "and from those which are contained in matter, is not "various, because he is declared by all the Veds to "be one beyond description;" and again, "The Ved has declared the Supreme Being to be mere "understanding." Moreover, if we look at the conduct of the ancient true believers in God, as Janaca, the celebrated prince of Mithila, Vasisht'ha, Sanaca, Vyasa, Sanacracharyu, and others whose characters as believers in one God are well known to the public by their doctrines and works, which are still in circulation, we shall find that these teachers, although they declared their faith in the omnipresent God according to the doctrines of the Vedant, assigned to every creature the particular character and respect he was entitled to. It is, however, extremely remarkable, that the very argument which they employ to shew the impossibility of practical conformity to faith in the omnipresence of God may be alleged against every system of their own idolatry; for the believers in the godhead of Crishna, and the devotees of Cali, as well as the followers of Siva, believe firmly in the omnipresence of Crishna, * Cali, †, and Siva ‡ respectively. The authorities, then, for the worship of those gods, in declaring their omnipresence, would according to their own argument, enjoin the worship of every creature as much as of those supposed divinities. Omnipresence, however, is an attribute much more consonant with the idea of a

* Vide 10th chapter of the Gita.

† Vide 23rd text of the chap. 11th of the Debi-mahatmya.

‡ Vide Rudra mahatmya in the Dan-dharam.

Supreme Being than with that of any fictitious figure to which they pay divine honours! Another argument is, that "No man can have, as it is said by the Sastra, a desire of knowledge respecting the Supreme Being; unless his mind be purified; and as idol worship purifies men's minds, it should be therefore attended to." I admit the truth of the first part of this argument, as a desire of the acquisition of a knowledge of God is an indication of an improved mind; consequently whenever we see a person possessed of that desire, we should attribute it to some degree of purification; but I must affirm with the Ved, that purity of mind is the consequence of divine worship, and not of any superstitious practices.

The Vrihadaranyaca says, "Adore God alone." Again, "Nothing excepting the Supreme Being should be adored by wise men." God alone rules the mind "and releives it from impurity."

The last of the principal arguments which are alleged in favour of idolatry is, that it is established by custom. "Let the authors of the Veds, Purans, and Tantras," it is said, assert what they may in favour of devotion to the Supreme Being, but idol worship has been practised for so many centuries that custom renders it proper to continue that worship." It is however evident to every one possessed of common sense, that custom or fashion is quite different from divine faith; the latter proceeding from spiritual authorities and correct reasoning, and the former being merely the fruit of vulgar caprice.

What can justify a man, who believes in the inspiration of his religious books, in neglecting the direct

authorities of the same works, and subjecting himself entirely to custom and fashion, which are liable to perpetual changes and depend upon popular whim? But it cannot be passed unnoticed that those who practise idolatry and defend it under the shield of custom, have been violating their customs almost every twenty years, for the sake of little convenience, or to promote their worldly advantage: a few instances which are most commonly and publicly practised, I beg leave to state here.

1st, The whole community in Bengal, with very few exceptions, have, since the middle of last century, forsaken their ancient modes of the performance of ceremonial rites of religion; and followed the precepts of the late Raghunandan, and consequently differ in the most essential points of ceremonies from the natives of Behar, Tirhoot, and Benares. *2nd*. The system of their sub-divisions in each caste, with the modes of marriage and intermarriage, is also a modern introduction altogether contrary to their law and ancient customs. *3rd*. The profession of instructing European gentlemen in the Veds, Smriti and Purans, is a violation of their long established custom; and, *4th*. The supplying European guests with wine and victuals in presence of their gods and goddesses is also a direct breach of custom and law. I may conclude this subject with an appeal to the good sense of my countrymen, by asking them, "whose advice appears the most disinterested and most rational—that of those who, concealing your scriptures from you, continually teach you thus, 'Believe whatever we may say—don't examine or even touch your scriptures, neglect entirely your reasoning faculties

—do not only consider us, whatever may be our principles, as gods on earth, but humbly adore and propitiate us by sacrificing to us the greater part (if not the whole) of your property :’ or that of the man who lays your scriptures and their comments as well as their translations before you, and solicits you to examine their purport, without neglecting the proper and moderate use of reason ; and to attend strictly to their directions, by the rational performance of your duty to your sole Creator, and to your fellow creatures, and also to pay true respect to those who think and act righteously.” I hope no one can be so prejudiced as to be unable to discern which advice is most calculated to lead him to the best road to both temporal and eternal happiness.

INTRODUCTION.

THE physical powers of men are limited, and when viewed comparatively, sink into insignificance ; while in the same ratio, his moral faculties rise in our estimation, as embracing a wide sphere of action, and possessing a capability of almost boundless improvement. If the short duration of human life be contrasted with the great age of the universe, and the limited extent of bodily strength with the many objects to which there is a necessity of applying it, we must necessarily be disposed to entertain but a very humble opinion of our own nature ; and nothing perhaps is so well calculated to restore our self-complacency as the contemplation of our more extensive moral powers, together with the highly beneficial objects which the appropriate exercise of them may produce.

On the other hand, sorrow and remorse can scarcely fail, sooner or later, to be the portion of him who is conscious of having neglected opportunities of rendering benefit to his fellow-creatures. From considerations like these it has been that I (although born a Brahmin, and instructed in my youth in all the principles of that sect), being thoroughly convinced of the lamentable errors of my countrymen, have been stimulated to employ every means in my power to improve their minds, and lead them to the knowledge of a purer system of morality. Living constantly amongst Hindoos of different sects and professions, I

have had ample opportunity of observing the superstitious puerilities into which they have been thrown by their self-interested guides, who, in defiance of the law as well as of common sense, have succeeded but too well in conducting them to the temple of idolatry; and while they hid from their view the true substance of morality, have infused into their simple hearts a weak attachment for its mere shadow.

For the chief part of the theory and practice of Hindooism, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet; the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of caste.

On the contrary, the rigid observance of this grand article of Hindoo faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation.

Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of caste, is visited in their society with no peculiar mark of infamy or disgrace.

A trifling present to the Brahmin, commonly called *Prayaschit*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all those crimes; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution.

My reflections upon these solemn truths have been most painful for many years. I have never ceased to contemplate with the strongest feelings of regret, the obstinate adherence of my countrymen to their fatal system of idolatry, inducing, for the sake of propitiating their supposed Deities, the violation of every humane and social feeling. And this in various instances ; but more especially in the dreadful acts of self-destruction and the immolation of the nearest relations, under the delusion of conforming to sacred religious rites. I have never ceased, I repeat, to contemplate these practices with the strongest feelings of regret, and to view in them the moral debasement of a race who, I cannot help thinking, are capable of better things ; whose susceptibility, patience, and mildness of character, render them worthy of a better destiny. Under these impressions, therefore, I have been impelled to lay before them genuine translations of parts of their scripture, which inculcates not only the enlightened worship of one God, but the purest principles of morality, accompanied with such notices as I deemed requisite to oppose the arguments employed by the Brahmjns in defence of their beloved system. Most earnestly do I pray that the whole may, sooner or later, prove efficient in producing on the minds of Hindoos in general, a conviction of the rationality of believing in and adoring the Supreme Being only ; together with a complete perception and practice of that grand and comprehensivse moral principle—*Do unto others as ye would be done by.*

ISHOPANISHAD

OF THE

YAJUR VED.



1st. ALL the material extension in this world, whatsoever it may be, should be considered as clothed with the existence of the Supreme regulating spirit: by thus abstracting thy mind *from worldly thoughts*, preserve thyself *from self-sufficiency*, and entertain not a covetous regard for property belonging to any individual.

2nd. Let man desire to live a whole century, practising, in this world, during that time, religious rites; because for such A SELFISH MIND AS THINE, besides the observance of these rites, there is no other mode the practice of which would not subject thee to evils.

3rd. THOSE THAT NEGLECT THE CONTEMPLATION OF THE SUPREME SPIRIT, *either by devoting themselves solely to the performance of the ceremonies of religion, or by living destitute of religious ideas*, shall, after death, ASSUME THE STATE OF DEMONS, *such as that of the celestial gods, and of other created beings*, WHICH ARE SURROUNDED WITH THE DARKNESS OF IGNORANCE.

4th. The Supreme Spirit is one and unchangeable: he proceeds more rapidly than the comprehending power of the mind: Him no external sense can apprehend, for a knowledge of him outruns even the internal

sense : He, though free from motion, seems to advance, leaving behind human intellect, which strives to attain a knowledge respecting him : He being the eternal ruler, the atmosphere regulates under him the whole system of the world.

5th. He, the Supreme Being, seems to move every where, although he in reality has no motion ; he seems to be distant *from those who have no wish to attain a knowledge respecting him*, and he seems to be near *to those who feel a wish to know him* : but, in fact, He pervades the internal and external parts of this whole universe.

6th. He, who perceives the whole universe in the Supreme Being (*that is, he who perceives that the material existence is merely dependent upon the existence of the Supreme Spirit*) ; and who also perceives the Supreme Being in the whole universe (*that is, he who perceives that the Supreme Spirit extends over all material extension*) ; does not feel contempt *towards any creature whatsoever*.

7th. When a person possessed of true knowledge conceives that God extends over the whole universe (*that is, that God furnishes every particle of the universe with the light of his existence*), how can he, as an observer of the real unity of the pervading Supreme existence, be affected with infatuation or grievance ?

8th. He overspreads all creatures : is merely spirit, without the form either of any minute body, or of an extended one, which is liable to impression or organization : He is pure, perfect, omniscient, the ruler of the intellect, omnipresent, and the self-existent : He has from eternity been assigning to all creatures their respective purposes.

9th. Those observers of religious rites that perform only the worship of the sacred fire, and oblations to sages, to ancestors, to men, and the other creatures, without regarding the worship of celestial gods, shall enter into the dark regions : and those practisers of religious ceremonies who habitually worship the celestial gods only, disregarding the worship of the sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, shall enter into a region still darker than the former.

10th. It is said that adoration of the celestial gods produces one consequence ; and that the performance of the worship of sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, produce another : thus have we heard from learned men who have distinctly explained the subject to us.

11th. Of those observers of ceremonies whosoever, knowing that adoration of celestial gods, as well as the worship of the sacred fire, and oblation to sages, to ancestors, to men, and to other creatures, should be observed alike by the same individual, performs them both, will, by means of the latter, surmount the obstacles presented by natural temptations, and will attain the state of the celestial gods through the practice of the former.

12th. Those observers of religious rites who worship Prakriti * alone, shall enter into the dark region : and those practisers of religious ceremonies that are devoted to worship solely the prior operating sensitive

* Prakriti (or nature) who, though insensible, influenced by the Supreme Spirit, operates through out the universe,

particle, allegorically called Bruhma, shall enter into a region much more dark than the former.

13. It is said that one consequence may be attained by the worship of Bruhma, and another by the adoration of Prakriti. Thus have we heard from learned men who have distinctly explained the subject to us.

14th. Of those observers of ceremonies, whatever person, knowing that the adoration of Prakriti and that of Bruhma should be together observed by the same individual, performs them both, will by means of the latter overcome indigence, and will attain the state of Prakriti, through the practice of the former.

15th. "Thou hast, O sun," (*says to the sun a person agitated on the approach of death, who during his life attended to the performance of religious rites, neglecting the attainment of a knowledge of God,*) "thou hast, O sun, concealed by thy illuminating body the way to the true Being, who rules in thee. Take off that veil for the guidance of me thy true devotee."

16th. "O thou" (*continues he*), "who nourishest the world, movest singly, and who dost regulate the whole mundane system—O sun, of Cushyup; disperse thy rays for my passage, and withdraw thy violent light, so that I may by thy grace behold thy most prosperous aspect." "Why should I" (*says he, again retracting himself on reflecting upon the true divine nature*) "why should I entreat the sun, as I AM WHAT HE IS," that is, "the Being who rules in the sun rules also in me."

17th. "Let my breath," *resumes he*, "be absorbed after death into the wide atmosphere; and let this my body be burnt to ashes. O my intellect, think now

"*on what may be beneficial to me.* O fire, remember
"what religious rites I have hitherto performed."

18th. "O illuminating fire," *continues he*, "observing
"all our religious practices, carry us by the right path
"to the enjoyment of the consequence of our deeds,
"and put an end to our sins; we being now unable to
"perform thy various rites, offer to thee our last
"saluation."*

This example from the Veds, of the unhappy agitation and
wavering of an idolater on the approach of death, ought to make
men reflect seriously on the miserable consequence of fixing their
mind on any other object of adoration but the one Supreme Being.

A
TRANSLATION INTO ENGLISH
OF A
SUNSKRIT TRACT,
INCULCATING
THE DIVINE WORSHIP ;
ESTEEMED
BY THOSE WHO BELIEVE IN THE REVELATION OF
THE VEDS AS MOST APPROPRIATE TO THE
NATURE OF
THE SUPREME BEING.

CALCUTTA :

1827.

PRESCRIPT
FOR
OFFERING SUPREME WORSHIP
BY MEANS OF
THE GAYUTREE,
THE MOST SACRED TEXT OF THE VEDS.

THUS says the illustrious Munoo : "The three great immutable words (Bhooh, Bhoovuh, Swuh, or earth space, "heaven), preceded by the letter Om ;* and also

* Om, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अव् to preserve with the affix नन्. "One letter (Om) is the emblem of the most High."—*Munoo*, II. 83. "This one letter, Om, is the emblem of the Supreme Being."—*Bhuguvudgeeta*. It is true that this emblem conveys two sounds, that of *o* and of *m*, nevertheless it is held to be one letter in the above sense ; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges ; such as ≡ (Xi) and ϕ (Psi) reckoned single letters in Greek, and Q, W, X, in English and others. But when considered as a trilateral word consisting of अ, उ, ऋ, Om implies the three Veds, the three states of human nature, the three division of the universe, and the three deities, Bruhma, Vishnoo and Shiva, agents in the creation, preservation, and destruction of this world ; or, properly speaking, the three

the "Gayutree, consisting of three measured lines, must be considered as the entrance to divine bliss." *

"Whoever shall repeat them day by day, for three years, without negligence, shall approach the most High God, become *free as air*, and *acquire after death* an ethereal essence."

' From the three Veds the most exalted Bruhma successively milked out three lines of this sacred text, beginning with *the word* Tut and entitled Savitree or Gayutree."

Yogee Yajnuvulkyu also declares, "By means of Om "Bhooh, Bhoovuh, and Swuh ; and the Gayutree, "collectively or each of the three singly, the most High "God, the source of intellect, should be worshipped.

So Bruhma himself formerly defined Bhooh,

principal attributes of the Supreme Being personified as Bruhma, Vishnoo, and Shivu. In this sense it implies in fact, the universe controlled by the Supreme Spirit.

In all the Hindoo treatises of philosophy (the Poorans or didactic parables excepted), the methodical collection or expansion of matter is understood by the term creation, the gradual or sudden perversion of order is intended by destruction, and the power which wards off the latter from the former is meant by preservation. °

The reason the authors offer for this interpretation is, that they in common with others, are able to acquire a notion of a Superintending Power, though unfelt and invisible, solely through their observation of material phenomena ; and that should they reject this medium of conviction, and force upon themselves a belief of the production of matter from nothing, and of its liability to entire annihilation, then nothing would remain in the ordinary course of reasoning to justify their maintaining any longer a notion of that unknown Supreme superintending Power.

* The last clause admits of another interpretation, viz. "must be considered as the mouth, or principal part of the Veda."

"Bhoovuh, Swuh, (Earth, Space, Heaven) as the body of the Supreme Intelligence ; hence these *three words* "are called the Defined."

[Those that maintain the doctrine of the universe being the body of the Supreme Spirit, found their opinion upon the following considerations :

1st. That there are innumerable millions of bodies, properly speaking worlds, in the infinity of space.

2ndly. That they move, mutually preserving their regular intervals between each other, and that they maintain each other by producing effects primary or secondary, as the members of the body support each other.

3rdly. That those bodies, when viewed collectively, are considered one, in the same way as the members of an animal body or of a machine, taken together, constitute one whole.

4thly. Any material body whose members move methodically, and afford support to each other in a manner sufficient for their preservation, must be actuated either by an internal guiding power named the soul, or by an external one as impulse.

5thly. It is maintained that body is as infinite as space, because body is found to exist in space as far as our perceptions, with the naked eye or by the aid of instruments, enable us to penetrate.

6thly. If body be infinite as space, the power that guides its members must be internal, and therefore styled the Soul, and not external, since there can be no existence, even in thought without the idea of location.

Hence this sect suppose that the Supreme all-perva-

ding power is the soul of the universe, both * existing from eternity to eternity; and that the former has somewhat the same influence over the universe as the individual soul has over the individual body.

They argue further, that in proportion as the internally impelled body is excellent in its construction, the directing soul must be considered excellent. Therefore, in as much as the universe is infinite in extent, and is arranged with infinite skill, the soul by which it is animated must be infinite in every perfection.]

He (Yajnuvulkyu) again expounds the meaning of the Gayutree in three passages :

"We, say the adorers of the Most High, meditate
 "on the supreme and omnipresent internal spirit of
 "this splendid Sun. We meditate on the same Supreme
 "Spirit, earnestly sought for by such as dread further
 "mortal birth; who, residing in every body as the
 "all-pervading soul and controller of the mind, constant
 "ly directs our intellect and intellectual operations
 "towards *the acquisition of* virtue, wealth, physical enjoy-
 "ment, and final beatitude."

So, at the end of the Gayutree, the utterance of the letter Om is commanded by the sacred passage cited by Goonu-Vishnoo: "A Brahmun shall in every instance
 "pronounce Om, at the beginning and at the end; for
 "unless the letter Om precede, *the desirable consequence*
 "will fail; and unless it follow, it will not be long
 "retained."

That the letter Om, which is pronounced at the
 beginning and at the end of the Gayutree, expressly signi-

fies the Most High, is testified by the Ved: *viz*, "Thus through the help of Om, you contemplate the Supreme Spirit." (*Moonduc Opunishud.*)

Munoo also calls to mind the purport of the same passage: "And rites obtained in the Ved, such as oblation to fire and solemn offerings, pass away; but the letter Om is considered that which passes not away; since it is a *symbol of* the most High the Lord of "created beings."

"By the sole repetition of *Om and the Gayutree*, a Brahmun may indubitably attain beatitude. Let him perform or not perform any other religious rites, he being a friend to all creatures is styled a knower of God."

So Yogee Yajnuvulkyu says: "God is declared to be the object signified, and Om to be the term signifying: By means of a knowledge even of the letter Om, the symbol, God becomes propitious."

In the Bhuguvudgeeta: "Om * (the cause), Tut † (that), Sut ‡ (existing), these are considered three kinds of description of the Supreme Being."

* "Om" implies the Being on whom all objects, either visible or invisible, depend in their formation, continuance, and change.

† "Tut" implies the being that can be described only by the demonstrative pronoun "that" and not by any particular definition.

‡ "Sut" implies what "truly exists" in one condition independent of others. These three terms collectively imply, that the object contemplated through "Om" can be described only as "that" which "is existing."

The first term "Om" bears a striking similarity, both in sound and application, to the participle "av" of the verb *asmi to be*, in

In the concluding part of the commentary on the Gayutree by the ancient Bhuttu Goonu-Vishnool, the meaning of the passage is briefly given by the same author.

"He the spirit who is thus described, guides us. He, as the soul of the three mansions (*viz.* earth, space and heaven), of water, light, moisture, and the individual soul of all moving and fixed objects, and of Bruhma. Vishnool, Shivu, the Sun and other gods of various descriptions, the Most High God, illuminating, like a brilliant lamp, the seven mansions, having carried my individual soul, as spirit, to the seventh heaven, the mansion of the worshippers of God called the True mansion, the residence of Bruhma, absorbs it (my soul), through his divine spirit, into his own divine essence. The worshipper, thus contemplating, shall repeat the Gayutree."

Thus it is said by Rughoonnundun Bhuttacharyu, a modern expounder of law in the country of Gour, when interpreting the passage beginning with "Prunuvu Vyaahritibhyam :"* "By means of pronouncing Om and Bhooh, Bhoovuh, Swuh, † and the Gayutree, † all signifying the Most High, and reflecting on their meaning, the worship of God shall be performed, and his grace enjoyed."

Greek; and it is therefore not very improbable that one might have had its origin from the other. As to the similarity in sound, it is too obvious to require illustration; and a reference to the Septuagint will shew that *om* like "Om" is applied to Jehova the ever existing God. Exodus, iii, 14. "Εγω ειμι ο Ων" "ο Ων εναντιον μου εστις ο θεος."

* अथवाहतिब्याम् † श्री भूः भुवः स्वः — † See page 101—ED.

And also in the Muha Nirvan Tuntru : "In like manner, among all texts the Gayutree is declared to be the most excellent : the worshipper shall repeat it when inwardly pure, reflecting on the meaning of it. If the Gayutree be repeated with Om and the Vyahriti (*viz.* Bhooh, Bhoovuh, Swuh), it excels all other theistical knowledge, in producing immediate bliss. Whosoever repeats it in the morning or evening or during the night, while meditating on the Supreme Being, being freed from all past sins, shall not be inclined to act unrighteously. The worshipper shall first pronounce Om, then the three Vyahritis, and afterwards the Gayutree of three lines, and shall finish it with the term Om. We meditate on him from whom proceed the continuance, perishing, and production of *all things* ; who spreads over the three mansions ; that eternal Spirit, who inwardly rules the sun and all living creatures ; most desirable and all-pervading ; and who, residing in intellect, directs the operations of the intellectual power of all of us material beings. The worshipper, by repeating every day these three texts expressing the above meaning, attains all desirable objects without any other religious observance or austerities. 'One only without a second' is the doctrine maintained by all the Oopunishuds : that imperishable and incomprehensible Being is understood by these three texts. Whoever repeats them once or ten, or a hundred times, either alone or with many others, attains bliss in a proportionate degree. After he has completed the repetition, he shall again meditate on Him who is one only without a second, and all-pervading : thereby all religious observances,

"though not performed, shall have been virtually performed. Any one, whether a householder or not, whether a Brahmun or not, all have equal right to the use of these texts as found in the Tuntru."

Here Om, in the first instance, signifies that Supreme Being who is the sole cause of the continuance, perishing, and production of all words. "He from whom these creatures are produced, by whom those that are produced exist, and to whom after death they return, is the Supreme Being, whom thou dost seek to know."—The text of the Ved quoted by the revered Shunkur Acharyu in the Commentary on the first text of the Vedant Durshun.

The doubt whether or not that cause signified by "Om" exists separately from these effects, having arisen, the second text, Bhoor Bhoovuh Swuh, is next read, explaining that God, the sole cause, eternally exists pervading the universe, "Glorious, invisible, perfect, unbegotten, pervading all, internally and externally is He the Supreme Spirit."—*Moonduk Oopunishud*.

It being still doubted whether or not living creatures large and small in the world act independently of that sole cause, the Gayutree, as the third in order, is read. "Tut Suvitoor vurenyum, Bhurgo devusyu dheomuhi, dhiyo yo nuh pruchoduyat."* We meditate on that indescribable spirit inwardly ruling the splendid Sun, the express object of worship. He does not only inwardly rule the sun, but he, the spirit, residing in and inwardly ruling all us material beings, directs mental operations towards their objects. "He who inwardly rules the sun is

* तद्विबुधैः सर्गा देवस्य धीमहि धियो यो नः प्रचोदयात्—Eh.

the same immortal spirit who inwardly rules thee." (*Chhandoggu Oopunishud.*) "God resides in the heart of all creatures."—*Bhuguvudgeeta.*

The object signified by the three texts being one, their repetition collectively is enjoined. The following is their meaning in brief.

"We meditate on the cause of all, pervading all, and "internally ruling all material objects, from the sun down to us and others."

[The following is a literal translation of the Gayutree according to the English idiom: "We mediate "on that Supreme Spirit of the splendid sun who directs "our understandings."

The passage, however, may be rendered somewhat differently by transferring the demonstrative "that" from the words "Supreme Spirit" to the words "splendid "sun." But this does not appear fully to correspond with the above interpretation of Yajnuvulkyu.]

WHILE translating this essay on the Gayutree, I deemed it proper to refer to the meaning of the text as given by Sir William Jones, whose talents, acquisitions, virtuous life, and impartial research, have rendered his memory an object of love and veneration to all. I feel so much delighted by the excellence of the translation, or rather the paraphrase given by that illustrious character, that with a view to connect his name and his explanation of the passage with this humble treatise, I take the liberty of quoting it here.

The interpretation in question is as follows :

"THE GAYATRI, OR HOLIEST VERSE OF THE VEDAS."

"Let us adore the supremacy of that divine sun,*
 "the god-head† who illuminates all, who recreates all,
 "from whom all proceed, to whom all must return,
 "whom we invoke to direct our understandings aright in
 our progress toward his holy seat.

* * *

"What the sun and light are to this visible world,
 "that are the *Supreme good* and *truth* to the intellectual
 and invisible universe ; and, as our corporeal eyes have
 "a distinct perception of objects enlightened by the sun,
 "thus our souls acquire certain knowledge, by meditat-
 "ing on the light of truth, which emanates from the
 "Being of beings : *that* is the light by which alone our
 minds can be directed in the path to beatitude."

* Opposed to the visible luminary.

† *Bhargas*, a word consisting of three consonants, derived from
bha, to shine ; *ran*, to delight ; *gam*, to move.

A DEFENCE
OF
HINDOO THEISM,
IN REPLY TO THE
ATTACK OF AN ADVOCATE FOR
IDOLATRY AT MADRAS.

CALCUTTA:

1817.

A DEFENCE OF HINDOO THEISM.*

BEFORE I attempt to reply to the observations that the learned gentleman, who signs himself Sankara Sastri, has offered in his letter of the 26th December last, addressed to the Editor of the Madras Courier, on the subject of an article published in the *Calcutta Gazette*, and on my translation of an abridgment of the Vedant and of the two chapters of the Veds, I beg to be allowed to express the disappointment I have felt in receiving from a learned Brahman controversial remarks on Hindoo Theology written in a foreign language, as it is the invariable practice of the natives of all provinces of Hindoostan to hold their discussions on such subjects in Sanskrit, which is the learned language common to all of them, and in which they may naturally be expected to convey their ideas with perfect correctness and greater facility than in any foreign tongue: nor need it be alleged that, by adopting this established channel of controversy, the

*This was published in reply to a letter which appeared in the *Madras Courier* in December 1816, under the signature of Sankara Sastri, in answer to Raja Ram Mohun Roy's Abridgment of the Vedant, his Preface to the translation of the *Ishopanishad* and his Introduction to the *Chenopanishad*.—ED.

opportunity of appealing to public opinion on the subject must be lost, as a subsequent translation from the Sunskrit into English may sufficiently serve that purpose. The irregularity of this mode of proceeding, however, gives me room to suspect that the letter in question is the production of the pen of an English gentleman, whose liberality, *I suppose*, has induced him to attempt an apology even for the absurd idolatry of his fellow-creatures. If this inference be correct, while I congratulate that gentleman on his progress in a knowledge of the sublime doctrines of the Vedant, I must, at the same time, take the liberty of entreating that he will, for the future, prefer consulting the original works written upon those doctrines, to relying on the second-hand information on the subject, that may be offered him by any person whatsoever.

The learned gentleman commences by objecting to the terms *discoverer* and *reformer*, in which the Editor of the *Calcutta Gazette* was pleased to make mention of me. He states, "That people of limited understanding, not being able to comprehend the system of worshipping the invisible Being, have adopted false doctrines, and by that means confounded weak minds in remote times ; but due punishment was inflicted on those heretics, and religion was very well established throughout India by the Reverend Sankaracharya and his disciples, who, however, did not pretend to *reform* or *discover* them, or assume the title of a *reformer* or *discoverer*." In none of my writings, nor in any verbal discussion, have I ever pretended to reform or to discover the doctrines of the unity of God, nor have I ever assumed the title of

reformer or discoverer ; so far from such an assumption, I have urged in every work that I have hitherto published, that the doctrines of the unity of God are real Hindooism, as that religion was practised by our ancestors, and as it is well-known even at the present age to many learned Brahmins : I beg to repeat a few of the passages to which I allude.

In the introduction to the abridgment of the Vedant I have said : " In order, therefore, to vindicate my own faith and that of *our forefathers*, I have been endeavouring, for some time past, to convince my countrymen of the *true meaning of our sacred books*, and "prove that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me." In another place of the same introduction : " The present is an endeavour to render "an abridgment of the same (the Vedant) into English, "by which I expect to prove to my European friends, "that the superstitious practices which deform the "Hindoo religion, have nothing to do with the pure spirit of its dictates." In the introduction of the Cenopanishad : " This work will, I trust, by explaining "to my countrymen *the real spirit of the Hindoo scriptures, which is but the declaration of the unity of God*, "tend in a great degree to correct the erroneous "conceptions which have prevailed with regard to the "doctrines they inculcate ;" and in the Preface of the Ishopanishad : " *Many learned Brahmins* are perfectly "aware of the absurdity of idol worship, and *are well informed of the nature of the pure mode of divine worship.*" A reconsideration of these passages will, I hope, convince the learned gentleman, that I never

advanced any claim to the title either of a reformer or of a discoverer of the doctrines of the unity of the Godhead. It is not at all impossible that from the perusal of the translations above alluded to, the Editor of the *Calcutta Gazette*, finding the system of idolatry into which Hindoos are now completely sunk, quite inconsistent with the real spirit of their scriptures, may have imagined that their contents had become entirely forgotten and unknown; and that I was the first to point out the absurdity of idol worship, and to inculcate the propriety of the pure divine worship, ordained by their Veds, their Smritis, and their Poorans. From this idea, and from finding in his intercourse with other Hindoos, that I was stigmatized by many, however unjustly, as an *innovator*, he may have been, not unnaturally, misled to apply to me the epithets of discoverer and reformer.

2dly. The learned gentleman states: "There are an immense number of books, namely, Vedas, Sastras, Poorans, Agams, Tantras, Sutras, and Itihas, besides numerous commentaries, compiled by many famous theologians, both of ancient and modern times, respecting the doctrines of the worship of the invisible Being. They are not only written in Sanskrit, but rendered into the Pracrita, Teluga, Tamol, Gujrati, Hindoostani, Marhutta, and Canari languages, and immemorably studied by a great part of the Hindu nation, attached to the adwaitum faith, &c." This statement of the learned gentleman, as far as it is correct, corroborates indeed my assertion with respect to the doctrines of the worship of the invisible Supreme Spirit being unanimously inculcated by all the Hindoo Sastras, and naturally

leads to severe reflections on the selfishness which must actuate those Brahminical teachers who, notwithstanding the unanimous authority of the Sastras for adoption of pure worship, yet, with the view of maintaining the title of God which they arrogate to themselves, and of deriving pecuniary and other advantages from the numerous rites and festivals of idol worship, constantly advance and encourage idolatry to the utmost of their power. I must remark, however, that there is no translation of the Veds into any of the modern languages of Hindoostan with which I am acquainted, and it is for that reason that I have translated into Bengali the Vedant, the Cenopanishad of the Sam Ved, the Ishopanishad of the Yajur Ved, &c., with the contents of which none but the learned among my countrymen were at all acquainted.

3dly. The learned gentleman states, that the translations of the scripture into the vulgar language are rejected by some people ; and he assigns as reasons for their so doing, that "if the reader of them doubts the truth of the principles explained in the translation, the divine knowledge he acquired by them becomes a doubtful faith, and that doubt cannot be removed unless he compare them with the original work : in that case, the knowledge he lastly acquired becomes superior, and his study, in the first instance becomes useless and the cause of repeating the same work." When a translation of a work written in a foreign tongue is made by a person at all acquainted with that language into his native tongue, and the same translation is sanctioned and approved of by many natives of the same country, who are perfectly conversant with that foreign language, the translation, I presume, may be received with

confidence as a satisfactory interpretation of the original work, both by the vulgar and by men of literature.

It must not be supposed, however, that I am inclined to assert that there is not the least room to doubt the accuracy of such a translation ; because the meaning of authors, even in the original works, is very frequently dubious, especially in a language like Sunskrit, every sentence of which, almost, admits of being explained in different senses. But should the possibility of errors in every translation be admitted as reason for withholding all confidence in their contents, such a rule would shake our belief, not only in the principles explained in the translation of the Vedant into the current language, but also in all information respecting foreign history and theology obtained by means of translations : in that case, we must either learn all the languages that are spoken by the different nations in the world, to acquire a knowledge of their histories and religions, or be content to know nothing of any country besides our own. The second reason which the learned gentleman assigns for their objection to the translation is, that " Reading the scripture in the vulgar languages is prohibited by the Poorans." I have not yet met with any text of any Poorans which prohibit the explanation of the scripture in the vulgar tongue ; on the contrary, the Poorans allow that practice very frequently. I repeat one of these declarations from the Shiva Dhurma, quoted by the great Bughnund. "He who can interpret, "according to the ratio of the understanding of his pupils, " through Sunskrit, or through the vulgar languages, or by " means of current language of the country, is entitled, "spiritual father." Moreover, in every part of Hindoostan all

professors of the Sanskrit language instructing beginners in the Veds, Poorans, and in other Sastras, interpret them in the vulgar languages ; especially spiritual fathers in exposition of those parts of the Veds and Poorans, which allegorically introduce a plurality of gods and idol-worship, doctrines which tend so much to their own worldly advantage.

The learned gentleman states, that "The first part of the Ved prescribes the mode of performing *yagam* or sacrifice, bestowing *danum* or alms ; treats of penance, fasting, and of worshipping the incarnations, in which the Supreme Deity has appeared on the earth for divine purposes. The ceremonies performed according to these modes, forsaking their fruits, are affirmed by the Vedas to be mental exercises and mental purifications necessary to obtain the knowledge of the divine nature." I, in common with the Veds and the Vedant, and Munoo (the first and best of Hindoo lawgivers) as well as with the most celebrated Sankaracharya, deny these ceremonies being necessary to obtain the knowledge of the divine nature, as the Vedant positively declares, in text 36, sec. 4th, chap. 3rd : "Man may acquire the true knowledge of God, even without observing the rules and rites prescribed by the Ved for each class ; as it is found in the Ved that many persons who neglected the performance of the rites and ceremonies, owing to their perpetual attention to the adoration of the Supreme Being, acquired the true knowledge respecting the Supreme Spirit." The Ved says : " Many learned true believers never worshipped fire, or any celestial gods through fire." And also the Vedant asserts, in the 1st text of

"3rd sec. of the 3rd chap: "The worship authorized
 "by all the Veds is one, as the directions for the
 "worship of the only Supreme Being are invariably
 "found in the Ved, and the epithets of the Supreme
 "and Omnipresent Being, &c., commonly imply God
 "alone." Munoo, as I have elsewhere quoted, thus
 declares on the same point, chap. 12th, text 92nd:
 "Thus must the chief of the twice born, though he
 "neglect the ceremonial rites mentioned in the Sastra,
 "be diligent in attaining a knowledge of God, in con-
 "trolling his organs of sense, and in repeating the
 "Ved." Again, chapter 4th, text 23rd: "Some cons-
 "tantly sacrifice their breath in their speech, *when*
 "*they instruct others of God aloud*, and their speech
 "in their breath, *when they meditate in silence*; perceiv-
 "ing in their speech and breath thus employed, the
 "imperishable fruit of a sacrificial offering." 24th:
 "Other Brahmanṣ incessantly perform those sacrifices
 "only, seeing with the eye of divine learning, that
 "the scriptural knowledge is the root of every cere-
 monial observánce." And also the same author
 declares in the chap. 2nd, text 84: "All rites ordained in
 "the Ved, oblations to fire and solemn sacrifices, pass
 "away; but that which passes not away is declared
 "to be the syllable Om, thence called Acshora since
 "it is a symbol of God, the Lord of created beings."

5thly. The learned gentleman states, that "the
 "difficulty of attaining a knowledge of the Invisible
 "and Almighty Spirit is evident from the preceding
 "verses." I agree with him in that point; that the attain-
 ment of perfect knowledge of the nature of the Godhead
 is certainly difficult, or rather impossible; but to fead

the existence of the Almighty Being in his works of nature, is not, I will dare to say, so difficult to the mind of a man possessed of common sense, and unfettered by prejudice, as to conceive artificial images to be possessed, at once, of the opposite natures of human and divine beings, which idolaters constantly ascribe to their idols, strangely believing that things so *constructed* can be converted by ceremonies into *constructors* of the universe.

6thly. The learned gentleman objects to our introducing songs, although expressing only the peculiar tenets of monotheism, and says :

“But the holding of meetings, playing music, singing songs, and dancing, which are ranked among carnal pleasures, are not ordained by scripture as mental purification.” The practice of dancing in divine worship, I agree, is not ordained by the scripture, and accordingly never was introduced in our worship ; any mention of dancing in the *Calcutta Gazette* * must, therefore, have proceeded from misinformation of the Editor. But respecting the propriety of introducing monotheistical songs in the divine worship, I beg leave

* The statement in the *Calcutta Gazette* quoted by Sankar Sastri, was as follows :—“ We understand that on all the great Hindoo festivals the *Friendly Society*,† established by him, holds meetings, not only with the view that its members may keep aloof from the idolatrous ceremonies of their countrymen; but also to renew and strengthen their own faith in the purer doctrines which they affirm to be established in the Veds. At these meetings they have music and and dancing, as well as their more superstitious brethren; but the songs are all expressive of the peculiar tenets of the Monotheists.”—ED.

† The well known *Atmia Sabha*.—ED.

to refer the gentleman to the text 114th and 115th of the 3rd chapter of Yajnyavalca, who authorizes not only scriptural music in divine contemplation, but also the songs that are composed by the vulgar. It is also evident that any interesting idea is calculated to make more impression upon the mind, when conveyed in musical verses, than when delivered in the form of common conversation.

7thly. The learned gentleman says: "All the Brahmins in this peninsula are studying the same Vedam as are read in the other parts of the country; but I do not recollect to have read or heard of one treating on astronomy, medicine, or arms: the first is indeed an angam of the Vedam, but the two latter are taught in separate Sastras." In answer to which I beg to be allowed to refer the gentleman to the following text of the Nirvan: "The Veds, while talking of planets, botany, austere duties, arms, rites, natural consequences, and several other subjects, are purified by the inculcation of the doctrines of the Supreme Spirit." And also to the latter end of the Mahanirvana agam.

From the perusal of these texts, I trust, he will be convinced that the Veds not only treat of astronomy, medicine, and arms, but also of morality and natural philosophy, and that all arts and sciences that are treated of in other Sastras, were originally introduced by the Veds: see also Munoo chapter 12, verses 97 and 98. I cannot of course be expected to be answerable for Brahmans neglecting entirely the study of the scientific parts of the Ved, and putting in practice, and promulgating to the utmost of their power, that

part of them which, treating of rites and festivals, is justly considered as the source of their worldly advantages and support of their alleged divinity.

8thly. I observe, that on the following statement in my Introduction to the Cenopunishud, *viz.*, "Should this explanation given by the Ved itself, as well as by its celebrated commentators Vyas, not be allowed to reconcile those passages which are seemingly at variance with each other, as those that declare the unity of the invisible Supreme Being, with others which describe a plurality of independent visible gods, the whole work must, I am afraid, not only be stripped of its authority, but looked upon as altogether unintelligible," the learned gentleman has remarked that "To say the least of this passage, RAM MOHUN ROY appears quite as willing to abandon as to defend the Scripture of his Religion."

In the foregoing paragraph, however, I did no more than logically confine the case to two points, *viz.*, that the explanation of the Ved and of its commentators must either be admitted as sufficiently reconciling the apparent contradictions between different passages of the Ved, or must not be admitted. In the latter case, the Ved must necessarily be supposed to be inconsistent with itself, and therefore altogether unintelligible, which is directly contrary to the faith of Hindoos of every description; consequently they must admit that those explanations do sufficiently reconcile the seeming contradictions between the chapters of the Veds.

9thly. The learned gentleman says that "Their (the attributes and incarnations) worship under various representations, by means of consecrated objects,

"is prescribed by the scripture to the human race, by way of mental exercises," &c. I cannot admit that the worship of these attributes under various representations, by means of consecrated objects, has been prescribed by the Ved to the HUMAN RACE ; as this kind of worship of consecrated objects is enjoined by the Sastra to those only who are incapable of raising their minds to the notion of an invisible Supreme Being. I have quoted several authorities for this assertion in my Preface to the Ishopanishad, and beg to repeat here one or two of them : "The vulgar look for their God in water ; men of more extended knowledge in celestial bodies ; the ignorant in wood, bricks, and stones ; but learned men in the Universal Soul." " Thus corresponding to the nature of different powers of qualities numerous figures have been invented for the benefit of those *who are not possessed of sufficient understanding.*" Permit me in this instance to ask, whether every Mussulman in Turkey and Arabia, from the highest to the lowest, every Protestant Christian at least of Europe, and many followers of Cabbeer and Nanuck, do worship God without the assistance of consecrated objects ? If so, how can we suppose that the human race is not capable of adoring the Supreme Being without the puerile practice of having recourse to visible objects ?

10thly. The learned gentleman is of opinion that the attributes of God exist distinctly from God and he compares the relation between God and these attributes to that of a king to his ministers, as he says : " If a person be desirous to visit an earthly prince, he ought to be introduced in the first instance by his

"ministers," &c. ; and "in like manner the grace of "God ought to be obtained by the grace through the "worship of his attributes." This opinion, I am extremely sorry to find, is directly contrary to all the Vedant doctrines interpreted to us by the most revered Sankaracharya, which are real adwaita or nonduality ; they affirm that God has no second that may be possessed of eternal existence, either of the same nature with himself or of a different nature from him, nor any second of that nature that might be called either his part or his *quality*. The 16th text of the 2nd section of 3rd chap: "The Ved has declared the Supreme "Being to be mere understanding." The Ved says ; "God is real existence, wisdom and eternity." The Ved very often calls the Supreme Existence by the epithets of Existent, Wise, and Eternal ; and assigns as the reason for adopting such epithets, that the Ved in the first instance speaks of God according to human idea, which views quality separately from person, in order to facilitate our comprehension of objects. In case these attributes should be supposed, as the learned gentleman asserts, to be separate existences, it necessarily follows, that they must be either eternal or non-eternal. The former case, *viz.* the existence of a plurality of beings imbued like God himself with the property of eternal duration, strikes immediately at the root of all the doctrines relative to the unity of the Supreme Being contained in the Vedant. By the latter sentiment, namely, that the power and attributes of God are not eternal, we are led at once into the belief that the nature of God is susceptible of change, and consequently that He is not eternal, which makes no in-

considerable step towards atheism itself. These are the obvious and dangerous consequences, resulting from the learned gentleman's doctrine, that the attributes of the Supreme Being are distinct existences. I am quite at a loss to know how these attributes of the pure and and perfect Supreme Being (as the learned gentleman declares them to exist really and separately, and not fictitiously and allegorically,) can be so sensual and destitute of morality as the creating attribute or Brahma is said to be by the Poorans, which represent him in one instance as attempting to commit a rape upon his own daughter. The protecting attribute, or Vishnu, is in another place affirmed to have fraudulently violated the chastity of Brinda, in order to kill her husband. Shiva, the destroying attribute, is said to have had a criminal attachment to Mohini, disregarding all ideas of decency. And a thousand similar examples must be familiar to every reader of the Poorans. I should be obliged by the learned gentleman's showing how the contemplation of such circumstances, which are constantly related by the worshippers of these attributes, even in their sermons, can be instrumental towards the purification of the mind, conducive to morality, and productive of eternal beatitude. Besides, though the learned gentleman in this instance considers these attributes to be separate existences, yet in another place he seems to view them as parts of the Supreme Being, as he says: "If one part of the ocean be adored, the ocean is adored." I am somewhat at a loss to understand how the learned gentleman proposes to reconcile this apparent contradiction. I must observe, however, in this place, that the comparison drawn between the relation of God and

those attributes, and that of a king and his ministers, is totally inconsistent with the faith entertained by Hindoos of the present day ; who, so far from considering these objects of worship as mere instruments by which they may arrive at the power of contemplating the God of nature, regard them in the light of independent gods, to each of whom, however absurdly, they attribute almighty power, and a claim to worship, solely on his own account.

11thly. The learned gentleman is dissatisfied with the objection mentioned in my translation to worshipping these fictitious representations and remarks, that "the objections to worshipping the attributes are not satisfactorily stated by the author." I consequently repeat the following authorities, which I hope may answer my purpose. The following are the declarations of the Ved: "He who worships any God excepting the Supreme Being, and thinks that he himself is distinct and inferior to that God, knows nothing, and is considered as a domestic beast of these gods." A state even so high as that of Brahma does not afford real bliss." "Adore God alone." "None but the Supreme Being is to be worshipped ; nothing excepting him should be adored by a wise man." I repeat also the following text of the Vedant : "The declaration of the Ved, that those that worship the celestial gods are the food of such gods, is an allegorical expression, and only means, that they are comforts to the celestial gods as food to mankind ; for he who has no faith in the Supreme Being is rendered subject to these gods. The Ved affirms the same."

And the revered Sankaracharya has frequently

declared the state of celestial gods to be that of demons, in the Bhasya of the Ishopanishad and of others.

To these authorities a thousand others might be added. But should the learned gentleman require some practical grounds for objecting to the idolatrous worship of the Hindoos, I can be at no loss to give him numberless instances, where the ceremonies that have been instituted under the pretext of honouring the all-perfect Author of Nature, are of a tendency utterly subversive of every moral principle.

I begin with Krishna as the most adored of the incarnations, the number of whose devotees is exceedingly great. His worship is made to consist in the institution of his image or picture, accompanied by one or more females, and in the contemplation of his history and behaviour, such as his perpetration of murder upon a female of the name of Pootna; his compelling great number of married and unmarried women to stand before him denuded; his debauching them and several others, to the mortal affliction of their husbands and relations; his annoying them, by violating the laws of cleanliness and other facts of the same nature. The grossness of his worship does not find a limit here. His devotees very often personify (in the same manner as European actors upon stages do) him and his female companions, dancing with indecent gestures, and singing songs relative to his love and debaucheries. It is impossible to explain in language fit to meet the public eye, the mode in which Muhadeva, or the destroying attribute, is worshipped by the generality of the Hindoos: suffice it to say, that it is altogether congenial with the indecent

nature of the image, under whose form he is most commonly adored,

The stories respecting him, which are read by his devotees in the Tuntras, are of a nature that, if told of any man, would be offensive to the ears of the most abandoned of either sex. In the worship of Kali, human sacrifices, the use of wine, criminal intercourse, and licentious songs are included: the first of these practices has become generally extinct; but it is believed that there are parts of the country where human victims are still offered.

Debauchery, however, universally forms the principal part of the worship of her followers. Nigam and other Tantras may satisfy every reader of the horrible tenets of the worshippers of the two latter deities. The modes of worship of almost all the inferior deities are pretty much the same. Having so far explained the nature of worship adopted by Hindoos in general, for the propitiation of their allegorical attributes, in direct opposition to the mode of pure divine worship inculcated by the Veds, I cannot but entertain a strong hope that the learned gentleman, who ranks even monotheistical songs among carnal pleasures, and consequently rejects their admittance in worship, will no longer stand forward as an advocate for the worship of separate and independent attributes and incarnations.

12thly. The learned gentleman says, "that the "Saviour," meaning Christ, "should be considered "a personification of the mercy and kindness of God (I mean actual not allegorical personification)." From the little knowledge I had acquired of the tenets of

Christians and those of anti-Christians, I thought there were only three prevailing opinions respecting the nature of Christ *viz.*, that he was considered by some as the expounder of the laws of God, and the mediator between God and man; by many to be one of the three mysterious persons of the Godhead; whilst others, such as the Jews, say that he was a mere man. But to consider Christ as a personification of the mercy of God is, if I mistake not, a new doctrine in Christianity, the discussion of which, however, has no connexion with the present subject. I, however, must observe that this opinion, which the learned gentleman has formed of Christ being a personification of the mercy of God, is similar to that entertained by Mussulmans, for a period of upwards of a thousand years, respecting Mohummud, whom they call mercy of God upon all his creatures. The learned gentleman, in the conclusion of his observations, has left, as he says, the doctrines of pure allegory to me. It would have been more consistent with justice had he left pure allegory also to the Veds, which declare, "appellations and figures of all kinds are innovations," and which have allegorically represented God in the figure of the universe: "Fire is his head, the sun and the moon are his two eyes," &c.; and which have also represented all human internal qualities by different earthly objects; and also to Vyas, who has strictly followed the Veds in these figurative representations, and to Sankaracharya, who also adopted the mode of allegory in his Bhashya of the Vedant and of the Upanishads.

A
SECOND DEFENCE
OF
THE MONOTHEISTICAL SYSTEM
OF
THE VEDS ;
IN REPLY TO
AN APOLOGY FOR THE PRESENT STATE
OF
HINDOO WORSHIP

CALCUTTA :

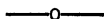
1917.

ADVERTISEMENT.

Two publications only have yet appeared with the professed object of defending Hindoo idolatry against the arguments which I have adduced from the Vedant and other sacred authorities, in proof of the erroneousness of that system. To the first, which appeared in a Madras journal, my reply has been for some time before the public. The second, which is the object of the present answer, and is supposed to be the production of a learned Brahmun now residing in Calcutta, was printed both in Bengali and in English; and I have therefore been under the necessity of preparing a reply in both of those languages. That which was intended for the perusal of my countrymen, issued from the press a few weeks ago. For my European readers I have thought it advisable to make some additional remarks to those contained in the Bengali publication, which I hope will tend to make my arguments more clear and intelligible to them than a bare translation would do.

A
SECOND DEFENCE,

&c. &c.



THE learned Brahmun, in his defence of idolatry, thus begins :“ Let it not be supposed that the following “treatise has been written with a view to refute the “doctrines of those assuming inventors and self-interest-
“ed moderns,” &c. “ It is solely with the intention
“of expressing the true meaning of these authorities
“that this brief treatise has been composed;” and he
thus concludes : “The Vedant chundrica, or lunar light
“of the Vedant, has thus been made apparent, and
“thus the glow-worm’s light has been eclipsed.” It is
very much to be feared that, from the perusal of this
treatise, called the lunar light of the Vedant, but filled
up with* satirical fables,† abusive expressions, and
contradictory assertions, sometimes admitting mono-
theism, but at the same time blending with it and
defending polytheism,‡ those foreign gentlemen, as well
as those natives of this country who are not acquainted
with the real tenets of the Vedant, might on a super-
ficial view form a very unfavourable opinion of that
theology, which, however, treats with perfect consistency

* P. 1, l. 26 ; P. 2, l. 17 ; p. 19 and 20, margin.

† P. 1 ; p. 3, l. 9 ; p. 8, l. 17 ; p. 38, l. 14 ; p. 48, l. 19, &c. &c.

‡ P. 13, l. 14.

of the unity and universality of the Supreme Being, and forbids, positively, treating with contempt or behaving ill towards any creature whatsoever.

As to the satire§ and abuse, neither my education permits any return by means of similar language, nor does the system of my religion admit even a desire of unbecoming retaliation: situated as I am, I must bear them tranquilly.

Besides, a sect of people who are apt to make use of the most foul language, when they feel angry with their supposed deities,* cannot of course be expected, when irritated with contradiction, to pay due attention, unless checked by fear, to the propriety of the use of decent expressions, either in common conversation or in religious controversy.

The total sum of the arguments, set forth as far as page 13, of the translation of this treatise (however inconsistent they are with each other), seems intended to prove that faith in the Supreme Being, when united with moral works, leads men to eternal happiness.

This doctrine, I am happy to observe, strongly corroborates every assertion that I have made in my translation, a few paragraphs of which I beg leave† to repeat here for the satisfaction of my readers. In the abridgment of the Vedant, page 16 : " The Vedant shews

* Vide the " Apology," *passim*.

† As may be observed when at the annual festival of Juggunnath, the car in which he is conveyed happens to be impeded in its progress by any unseen obstacle. In this case, the difficulty is supposed to be occasioned by the malicious opposition of that god, on whom the most gross abuse is liberally bestowed by his devotees.

"that moral principle is a part of the adoration of God,
 "viz. a command over passions and over the external
 "senses of the body, and good acts are declared by the
 "Ved to be indispensable in the mind's approximation
 "to God ; they should therefore be strictly taken care
 "of, and attended to both previously and subsequently
 "to such approximation to the Supreme Being ; that
 "is to say, we should not indulge our evil propensities,
 "but should endeavour to have entire control over
 "them : reliance on, and self-resignation to the only
 "true Being, with an aversion to worldly considerations,
 "are included in the good acts above alluded to." In
 the introduction to the *Ishopanishad* (page 87) : "Under
 "these impressions, therefore, I have been impelled
 "to lay before them genuine translations of parts of
 "their scriptures, which inculcate not only the enlight-
 "ened worship of One God, but the purest principles
 "of morality." But the learned Brahmun asserts,
 in two instances, among arguments above noticed, that
 the worship of a favoured deity and that of an image
 are also considered to be acts of morality. The
 absurdity of this assertion will be shown afterwards, in
 considering the subjects of idol-worship. To English
 readers, however, it may be proper to remark, that
 the Sanskrit word which signifies *works*, is not to be
 understood in the same sense as that which it implies
 in Christian theology, when works are opposed to faith.
 Christians understand by works, actions of *moral merit*,
 whereas Hindoos use the term in their theology only
 to denote religious rites and ceremonies prescribed by
 Hindoo lawgivers, which are often irreconcilable with
 the commonly received maxims of moral duty ; as, for

instance, the crime of suicide prescribed to widows by Ungeera, and to pilgrims at holy places by the *Nursingh* and *Koorma* Poorans. I do not, therefore, admit that works, taken in the latter sense (that is, the different religious acts prescribed by the Sastra to the different classes of Hindoos respectively) are necessary to attain divine faith, or that they are indispensable accompaniments of holy knowledge; for the Vedant in the chapter 3rd, section 4th, text 37th, positively declares that the true knowledge of God may be acquired without observing the rules and rites prescribed by the Sastra to each class of Hindoos; and also, examples are frequently found in the Ved, of persons, who, though they neglected the performance of religious rites and ceremonies, attained divine knowledge and absorption by control over their passions and senses, and by contemplation of the Ruler of the universe. Munoo, the first and chief of all Hindoo lawgivers, confirms the same doctrines in describing the duties of laymen, in the texts 22nd, 23rd and 24th of the 4th chapter of his work; and in the Bhashya, or commentaries on the Ishopanishad, and on the other Upanishads of the Veds, the illustrious Sankaracharya declared the attainment of faith in God, and the adoration of the Supreme Being, to be entirely independent of Brahminical ceremonies; and the Ved affirms that "many learned true believers never worshipped fire," nor any celestial god through fire." The learned Brahmun, although he has acknowledged himself, in p. 9th, line 6th, of his treatise, that, "in the opinion of Sankaracharya the attainment of absorption does not depend on works of merit" (or, properly speaking,

on religious rites), yet forgetting the obedience he has expressed to be due to the instruction* of that celebrated commentator, has immediately contradicted his opinion, when he says in p. 9, l. 9: "It has also been ascertained that acts of merit (Brahminical rites) must be performed previously to the attainment of divine knowledge;" for, if divine knowledge were to be dependent on the observance of Brahminical rites, absorption dependent on divine knowledge, it would follow necessarily that absorption would depend on Brahminical rites, which is directly contrary to the opinion of the commentator quoted by the learned Brahmun himself.

Moreover, the learned Brahmun at first states (p. 11, l. 12) that "in the ancient writers we read that a knowledge of Brahma or holy knowledge, is independent of acts" (religious rites); but he again contradicts this statement, and endeavours to explain it away (p. 11, l. 24): "Thus when the Sastras state that absorption may be attained even though the sacrificial fires be neglected, the praise of that holy knowledge is intended, but *not* the depreciation of meritorious acts" (Brahminical rites). Here he chooses to accuse his scripture, and ancient holy writers, of exaggerated and extravagant praise of holy knowledge, rather than that the least shock should be given by their authority to the structure of paganism and idolatry. From this instance, the public may perceive how zealous the learned Brahmun and his brethren are, in respect to the preservation of their fertile estate of

* P. 3. l. 14.

idolatry, when they are willing to sacrifice to it even their own scriptural authorities.

Upon a full persual of the treatise, it appears that the arguments employed by the learned Brahmun have no other object than to support the weak system of idol-worship, inasmuch as he repeatedly declares, that the adoration of 330,000,000 deities, especially the principal ones, such as Siva, Vishnoo, Kali, Gunesh, the Sun and others, through their several images, has been enjoined by the Sastras, and sanctioned by custom. I am not a little surprised to observe, that after having perused my Preface to the *Ishopanishad* in Bengali (of which during the last twelve months I have distributed nearly five hundred copies amongst all descriptions of Hindoos), the learned Brahmun has offered no objection to what I have therein asserted, relative to the reason assigned by the same Sastras, as well as for the injunction to worship these figured beings, as for the general prevalence of idol-worship in this country.

In that work, I admitted that the worship of these deities was directed by the Sastra; but, at the same time, I proved by their own authority, that this was merely a concession made to the limited faculties of the vulgar, with the view of remedying, in some degree, the misfortune of their being incapable of comprehending and adopting the spiritual worship of the true God. Thus, in the aforesaid Preface, I remarked: "For they (the Poorans, Tantras, &c.) repeatedly declare God to be one, and above the apprehension of the external and internal senses. They indeed expressly declare the divinity of many gods, and the mode of their worship: but they reconcile those contradicting asser-

"tions by affirming frequently, that the directions to "worship any celestial beings are only applicable to "those who are incapable of elevating their minds to "the idea of an invisible being." And, with the view to remove every doubt as to the correctness of my assertion, I at the same time quoted the most unquestionable authorities, a few of which I shall here repeat. "Thus corresponding to the natures of different powers "and qualities, numerous figures have been invented for "the benefit of those who are not possessed of sufficient "understanding." "The vulgar look for their gods in water; men of more extended knowledge, in celestial "bodies; the ignorant, in wood, bricks, and stones; but "learned men in the Universal Soul." "It is impossible "for those who consider pilgrimage as devotion, and "believe that the divine nature exists in the image, to "look up to, communicate with, to petition, and to "serve true believers in God."

Such indeed is the prevalent nature of truth, that when to dispute it is impossible, the learned Brahmun has not been always successful in concealing it, even when the admission is most fatal to his own argument. In p. 28, l. 34, he says: "But to those it is enjoined who, from a *defective understanding*, do not perceive that God exists in every thing, that they should worship him through the medium of some created object." In making this acknowledgment, the learned Brahmun has confirmed the correctness of all my assertions; though the evident conclusion is, that he and all his followers must either immediately give up all pretensions to understanding, or forsake idolatry.

In my former tract, I not only proved that the

adoration of the Supreme Being in spirit was prescribed by the Ved to men of understanding, and the worship of the celestial bodies and their images to ignorant, but I also asserted, that the Ved actually prohibited the worship of any kind of figured beings by men of intellect and education. A few of the passages quoted by me in my former publication, on which this assertion rests, I also beg leave to repeat.

“He who worships any God except the Supreme Being, and thinks that he himself is distinct and inferior to that God, knows nothing, and is considered a domestic beast of these gods.” “A state even so high as that of Brahma, does not afford real bliss.” “Adore God alone. None but the Supreme Being is to be worshipped; nothing excepting him should be adored by a wise man.” I repeat also the following text of the Vedant: The declaration of the Ved, “that those that worship the celestial gods are the food of such gods, is an allegorical expression, and only means that they are comforts to the celestial gods, as food to mankind; for he who has no faith in the Supreme Being, is rendered subject to these gods; the Ved affirms the same.” No reply therefore is, I presume, required of me to the arguments adduced by the learned Brahmun in his treatise for idol-worship; except that I should offer some additional authorities, confirming exclusively the rational worship of the true God, and prohibiting the worship of the celestial figures and their images. I beg leave accordingly to quote, in the first instance, a few texts of the Ved: “Men may acquire eternal beatitude, by obtaining a knowledge of the Supreme Being alone;

there is no other way to salvation."* "To those that acquire a knowledge of Him, the Ruler of the intellectual power, who is eternal amidst the perishable universe, and is the source of sensation among all animate existences, and who alone assigns to so many objects their respective purposes, everlasting beatitude is allotted; but not to those who are not possessed of that knowledge."† And in the 4th, 5th, 6th, 7th, and 8th texts of the *Cenopanishad*, the Ved has, five times successively, denied the divinity of any specific being which men in general worship; and has affirmed the divinity of that Being solely, who is beyond description and comprehension, and out of the reach of the power of vision, and of the sense of hearing or of smelling. The most celebrated Sankaracharya, in his commentary upon these texts, states that, lest people should suppose Vishnoo, Muhadeva, Pavan, Indra, or any other, to be a supreme spirit, the Ved in this passage disavows positively the divinity of all of them. Again, the Ved says: "Those that neglect the contemplation of the Supreme Spirit, *either by devoting themselves solely to the performance of the ceremonies of religion, or by living destitute of religious ideas*, shall, after death, assume the state of demons, such as that of the celestial gods, and of other created beings, which are surrounded with the darkness of ignorance."‡ It will not, I hope, be supposed inconsistent with the subject in question to mention in this place in what manner the Vedant treats of these celestial gods, and how the Ved classes

* Sooctu. † Kut'h. ‡ Ishopanishad.

them among the other beings. The Vedant (ch. 1st, s. 3rd, t. 26th) has the following passage: " Vyas affirms that it is prescribed also to celestial gods and heavenly beings to attain a knowledge of the Supreme Being, because a desire of absorption is equally possible for them." And the Ved, in the *Moonduk Upanishad*, thus declares: " From Him, who knows all things generally and particularly, and who only by his omniscience created the universe Bruhma, and whatever bears appellation, and figure as well as food, all are produced." " From Him (the Supreme Being) celestial gods* of many descriptions, Siddha, or beings next to celestial gods, mankind, beasts, birds, life, wheat, and barley, all are produced." In the *Devee Mahtmya*, a work which is as much in circulation among the Hindoos as their daily prayerbook,† (ch. 1st, t. 66th) the creation of Vishnoo, Bruhma, and Muhadeva, is most distinctly affirmed.

Munoo, the best of all the commentators of the Veds, says (chap. 12th, text 85th): " Of all those duties, answered Bhrigoo, the principal is to acquire from the *Upanishad* a true knowledge of the one Supreme Spirit, that is, the most exalted of all sciences, because through that knowledge eternal

* The Ved, having in the first instance personified all the attributes and powers of the Deity, and also the celestial bodies and natural elements, does, in conformity to this idea of personification, treat of them in the subsequent passages as if they were real beings, ascribing to them birth, animation, senses, and accidents, as well as liability to annihilation.

† Pooja Putul.

"beatitude is obtained." And the same author, in the conclusion of his work on rites and ceremonies, thus directs (t. 9²nd, ch. 12th): "Thus must the chief of the twice born, though he neglect the ceremonial rites mentioned in the Shastras, be diligent in attaining a knowledge of God, in controlling his organs of sense, and in repeating the Ved." In the *Coolarnuva*, "absorption is not to be effected by the studies of the Veds nor by the reading of other Shastras: absorption is effected by a true knowledge of the Supreme Being. O ! Parbuttee, except that knowledge there is no other way to absorption." "Caste or religious order belonging to each sect, is not calculated to be the cause of eternal beatitude, nor is the study of Durshuns or any other Shastras, sufficient to produce absorption: a knowledge of the Supreme Spirit is alone the cause of eternal beatitude." Mahanirvan: "He who believes that from the highest state of Bruhmá to the lowest state of a straw, all are delusions, and that the one Supreme Spirit is the only true being, attains beatitude." "Those who believe that the divine nature exists in an image made of earth, stones, metal, wood, or of other materials, reap only distress by their austerities; but they cannot, without a knowledge of the Supreme Spirit, acquire absorption."

I am really sorry to observe that, notwithstanding these authorities and a thousand others of a similar nature, the learned Brahmun appears altogether unimpressed by the luminous manner in which they inculcate the sublime simple spiritual belief in, and worship of, one God, and that, on the contrary, he should manifest so much zeal in leading people into an idola-

trous belief in the divinity of created and perishable beings.

Idolatry, as now practised by our countrymen, and which the learned Brahmun so zealously supports as conducive to morality, is not only rejected by the Shastras universally, but must also be looked upon with great horror by common sense, as leading directly to immorality and destructive of social comforts. For every Hindoo who devotes himself to this absurd worship, constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favourite deities; he is taught and enjoined from his infancy to contemplate and repeat the history of these, as well as of their fellow deities, though the actions ascribed to them be only a continued series of of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends.* There can be but one opinion respecting the moral conduct to be expected of a person, who has been brought up with sentiments of reverence to such beings, who refreshes his memory relative to them almost every day, and who has been persuaded to believe, that a repetition of the *holy name* of one of these deities,† or a trifling present to his image or to his devotee, is sufficient, not only to purify and free him from all crimes whatsoever, but to procure to him future beatitude.

As to the custom or practice to which the learned Brahmun so often refers in defence of idolatry, I have

* Vide Note at the end.

† Vide note at the end.

already, I presume, explained in the Preface of the *Ishopanishad*, the accidental circumstances which have caused idol-worship to flourish throughout the greater part of India; but, as the learned Brahmun has not condescended to notice any of my remarks on this subject, I beg leave to repeat here a part of them.

"Many learned Brahmans are perfectly aware
 "of the absurdity of idolatry, and are well in-
 "formed of the nature of the pure mode of divine
 "worship; but as in the rites, ceremonies, and festivals
 "of idolatry they find the source of their comforts
 "and fortune, they not only never fail to protect
 "idol-worship from all attacks, but even advance and
 "encourage it to the utmost of their power, by keeping
 "the knowledge of their scriptures concealed from
 "the rest of the people." And again: "It is, how-
 "ever, evident to every one possessed of common
 "sense, that custom or fashion is quite different from
 "divine faith; the latter proceeding from spiritual
 "authorities and correct reasoning, and the former
 "being merely the fruit of vulgar caprice. What can
 "justify a man, who believes in the inspiration of his
 "religious books, in neglecting the direct authorities
 "of the same works, and subjecting himself entirely
 "to custom and fashion, which are liable to perpetual
 "changes, and depend upon popular whim? But it
 "cannot be passed unnoticed, that those who practise
 "idolatry, and defend it under the shield of custom,
 "have been violating their customs almost every twenty
 "years, for the sake of a little convenience, or to
 "promote their worldly advantages." Instances of
 "this sort are mentioned in the Preface of the

Ishopanishad, and to those I beg leave to recall the attention of the learned Brahmun.

Every reader may observe, that the learned Brahmun in his treatise, written (as he says) on the doctrines of the Vedant, has generally neglected to quote any ruthority for his assertions; and when he cites the Ved or the Vedant (which he does sometimes) as his authority, he carefully omits to mention the text or part to which his assertion refers. The validity of theological controversy chiefly depends upon Scriptural authority, but when no authority is offered, the public may judge how far its credibility should extend. I shall, however, make a few remarks on the absurd and contradictory assertions with which the treatise abounds.

The learned Brahmun observes:* “But if the divine essence itself, and not the energy be extolled, it will be adored under the forms of Bruhmá, Vishnoo, and Indra, and other male deities.” and in other places, (p. 30 L. 27): “So by paying adoration to any material object, animate or inanimate, the Supreme Being himself is adored.” If the truth of the latter assertion be admitted (namely, that God himself is adored by the adoration of anything whatsoever), no mark of distinction between the adoration of any visible objects and male deities will exist; and the former assertion respecting the adoption of the Supreme Being through the male deities only, will appear an absurd restriction.

The learned Brahmun states (p. 19, l. 31), that, “If you believe on the authority of the Scriptures,

* P. 14, l. 14.

"that there is a Supreme Being, can you not believe "that he is united to matter?" A belief in God is by no means connected with a belief of his being united to matter: for those that have faith in the existence of the Almighty, and are endued with common sense, scruple not to confess their ignorance as to his nature or mode of existence, in regard to the point of his relation to matter, or to the properties of matter.* How, therefore, can a belief in God's being united to matter, be inferred as a necessary consequence of a belief in his existence? The learned Brahmun again contradicts himself on this point, saying (P. 38, l. 19): "The divine essence being supernatural and immaterial, a knowledge of it is to be "acquired solely from revelations."

The learned Brahmun (in p. 18, l. 4): states that: "A quality cannot exist independently of its "substance, but substance may exist independently of "any quality." Every one possessed of sensation is convinced, that a substance is as much dependent on the possession of some quality or qualities for its existence, as a quality on some substance. It is impossible even to imagine a substance divested of qualities. Despoil it as much as you please, that of magnitude must still remain. I therefore trust that the public will not suppose the above stated doctrines of the learned Brahmun to have been derived from those of the Vedant.

It is again stated (p. 21, l. 4), that, "In point of "fact if you admit the existence of matter, as it regards "yourself, with its twenty-four accidents, as confirmed "by "universal experience, you can easily conceive

"that the same properties belong to the Supreme Being." It is easy enough for the learned Brahmun to conceive that the twenty-four properties which are peculiar to animals, and among which all sources of carnal pleasures are included, belong to his supposed deities; but it is difficult, or rather impossible, for a man untainted with idolatrous principles, to ascribe to God all such properties as he allows to exist in himself.

The learned Brahmun has drawn an analogy between the operation of the charms of the Veds, and that of magic; whereon he says (p. 18, l. 1): "Cannot the charms of the Veds operate as powerfully as those of magic, in producing effects where the cause is not present? If the foundation of the Veds is held not to be stronger, as the learned Brahmun seems to consider it, than that of magic, I am afraid it will be found to rest on so slender a footing, that its doctrines will hardly be worth discussion

In p. 24, l. 10, the learned Brahmun states that "The Vedant itself, in treating of the several deities, declares them to be possessed of forms, and their actions and enjoyments are all dependent on their corporeal nature." But (p. 21, l. 19) he says: "Because the male and female deities, whose beings I contend for, are nothing more than accidents existing in the Supreme Being."

He thus at one time considers these deities as possessed of a corporeal nature, and at another declares them to be mere accidents in God, which is quite inconsistent with the attribute of corporeality. I am really at a loss to understand, how the learned Brahmun

could admit so dark a contradiction into his "*Lunar light of the Vedant.*"

The learned Brahmun (in p. 27, l. 6) thus assimilates the worship of the Supreme Being to that of an earthly king, saying: "Let us drop the discourse concerning "a Supreme and Invisible Being. Take an earthly king. It is evident that, to serve him, there must "be the medium of materiality. Can service to him "be accomplished otherwise than by attendance on "his person, praising his qualities, or some similar "method?" Those who believe God to be an almighty, omniscient, and independent existence, which, pervading the universe, is deficient in nothing; and also know the feeble and dependent nature of earthly kings, as liable to sudden ruin, as harassed by incessant cares and wants, ought never, I presume, to assimilate the contemplation of the Almighty power with any corporeal service acceptable to an earthly king. But as by means of this analogy, the learned Brahmun and his brethren have successfully persuaded their followers to make in imitation of presents and bribes offered to princes, pecuniary vows to these supposed deities, to which it would seem none but the learned Brahmun and his brethren have exclusive claim, —and as such analogy has thus become the source of their comforts and livelihood, I shall say no more upon so tender a subject.

He further observes (in p. 22, l. 27): "In reverting "to the subject, you affirm, that you admit the existence of matter in human beings, because it is evident "to your senses; but deny it with respect to God, "because it is not evident to your senses," &c.; and;

“ If this be your method of reasoning, it would appear “that your faith is confined to those objects only “which are evident to your senses.” As far as my recollection goes with respect to the contents of my publications, both in the native language and in English, I believe I never denied the materiality of God, on the mere ground of its not being evident to our senses. The assertion which I quoted, or made use of in my former treatise, is, that the nature of the Godhead is beyond the comprehension of external and internal senses ; which, I presume, implies neither the denial of the materiality of God, on the sole ground of his being invisible, nor the limitation of my faith merely to objects evident to the senses. For many things that far surpass the limits of our senses to perceive, or experience to teach, may yet be rendered credible, or even demonstrated by inferences drawn from our experience. Such as the mutual gravitation of the earth and moon towards each other, and of both to the sun ; which facts cannot be perceived by any of our senses, but may be clearly demonstrated by reasoning drawn from our experience. Hence it appears, that a thing is justly denied only when found contrary to sense and reason, and not merely because it is not perceptible to the senses.

I have now to notice the friendly advice given me by the learned Brahmun (in p. 23, l. 16): “ But at “all events, divest yourself of the uneasy sensations “you profess to experience at witnessing the worship “paid to idols, prepared at the expense and labour of “another.” In thanking him for his trouble in offering me this counsel, I must however, beg the learned

Brahmun to excuse me, while I acknowledge myself unable to follow it; and that for several reasons. 1st. A feeling for the misery and distress of his fellow creatures is, to every one not overpowered by selfish motives, I presume, rather natural than optional. 2ndly. I, as one of their countrymen, and ranked in the most religious sect, of course participate in the disgrace and ridicule to which they have subjected themselves, in defiance of their scriptural authority, by the worship of idols,* very often under the most shameful forms, accompanied with the foulest language, and most indecent hymns and gestures. 3rdly. A sense of the duty which one man owes to another, compels me to exert my utmost endeavours to rescue them from imposition and servitude, and promote their comfort and happiness.

He further observes (p. 30, l. 16). "In the like manner, the King of kings is served equally by those worshippers who are acquainted with His real essence, and by those who only recognize Him under the forms of the deities; but in the future distribution of rewards a distinction will be made." As the learned Brahmun confesses, that the same reward is not promised to the worshippers of figured deities as to the adorers of the Supreme Being, it seems strange that he should persist in alleging that God is truly worshipped in the adoration of figured gods; for if the worship be in both cases the same, the reward bestowed by a just God must be the same to both; but the rewards are not the same to both, and therefore the worship of figured deities cannot be considered equal to the adoration of God.

In the same page (l. 7), he compares God to a mighty emperor saying, "As a mighty emperor travels 'through his kingdom in the garb of a peasant, to effect 'the welfare of his subjects, so the King of kings "pervades the universe, assuming a divine, or even a "human form, for the same benevolent purpose." This comparison seems extremely objectionable, and the inference from it totally inadmissible. For a king being ignorant of things out of the reach of his 'sight,' and liable to be deceived respecting the secrets and private opinions of his subjects, may sometimes be obliged to travel through his kingdom, to acquire a knowledge of their condition, and to promote their welfare personally. But there can be obviously no inducement for an omnipotent being, in whose omniscience also the learned Brahmun, I dare say, believes, to assume a form in order either to acquaint himself with the affairs of men, or to accomplish any benevolent design towards his creatures.

He again observes, that these figures and idols are representations of the true God, a sight of which serves, as he alleges, to bring that Being to his recollection (p. 30, l. 5): "They are as pictures, which recall to the memory a dear and absent friend, or like the worship of the moon, reflected in various waters."

This observation of the learned Brahmun induces me to suppose that he must have formed a notion of the Godhead quite strange and contemptible: for it is almost impossible for a man, who has a becoming idea of God's superiority to all creatures, to represent Him, as the Hindoos very often do, in a form so shameful,

that a description of it is prohibited by common decency, or in a shape so ridiculous as that piebald kite called Kshyemunkuree, and that of another bird called Neelkunth, or of jackals, &c. And it is equally difficult to believe that a rational being can make use of such objects to bring the All-perfect Almighty Power to his recollection.

He further says (p. 31, l. 32): "If any one assert that the case is otherwise, that the deities, mankind, the heavens, and other objects have an existence independent of God, that faith in him is sufficient without worship, that they (the deities) cannot meet with reverence, how can that person affect to disbelieve the doctrine of independent existence, or assert that he is a believer in universality, or a follower of the Vedant?" To acquit myself from such gross but unfounded accusation as that of my believing material existence to be independent of God, I repeat a few passages from the abridgment of the Vedant. (P. 6, l. 8): "Nothing bears true existence excepting God." Again in l. 9, "The existence of whatever thing that appears to us, relies on the existence of God." Besides, there is not, I am confident, a single assertion in the whole of my publications, from which the learned Brahmun might justly infer that I believed in the independent existence of deities, mankind, the heavens, or other objects. The public, by an examination of these works, will be enabled to judge how far the learned Brahmun has ventured to brave public opinion, in the invention of arguments for the defence of idolatry.

He again says (p. 34, l. 28): "If, by the practice

“of the prescribed forms in a church, a temple, or a mosque, God be worshipped, how can he be dishonoured by being worshipped under the form of an image, however manufactured?” Those who contemplate God in a church or mosque, or elevate their minds to a notion of the Almighty Power in any other appropriated place, for the sake of good example, never pay divine homage to those places; but those that pretend to worship God under the form of an image, consider it to be possessed of divine nature, and at the same time, most inconsistently, as imbued with immoral principles. Moreover, the promoters of the worship of images, by promulgating anecdotes illustrative of the supposed divine power of particular idols, endeavour to excite the reverence of the people, and specially of pilgrims, who, under these superstitious ideas, are persuaded to propitiate them with large sacrifices of money, and sometimes even by that of their own lives. Having so far entered into this subject, the learned Brahmun will, I hope, be convinced of the impropriety of the analogy which he has drawn between a worship *within* a certain material object and a worship *of* a material object. *

As to his question (p. 34, l. 32), “Is the sight of the image unpleasing?” My answer must be affirmative. It is extremely natural that, to a mind whose purity is not corrupted by a degrading superstition, the sight of images which are often of the most hedious or indecent description, and which must therefore excite disgust in the mind of the spectator, should be unpleasing. A visit to Kalighat,* or

* The temple of Kali.

Burhnugur,* which are only four miles distant from Calcutta, will sufficiently convince the reader of the unpleasant nature of their beloved images. He again asks in the same page, (l. 33) : "Will a beloved friend be treated with disrespect by being seated on a chair, when he arrives in your house, or by being presented with fragrant flowers and other offerings?" To which I shall say, no; but at the same time I must assert that a friend worthy of reverence would not, we may be sure, be at all pleased at being exhibited sometimes in a form,† the bare mention of which would be considered as a gross insult to the decorous feelings of the public; and sometimes in the shape of a monkey,‡ fish,§ hog,|| or elephant,¶ or at being represented as destitute of every virtue, and altogether abandoned. Nor would he believe his host to be possessed of common sense, who, as a token of regard, would altogether neglect his guest, to go and lay fruits and flowers before his picture.

It is said (p. 39, l. 23) : "In the accounts of ancient Greece we meet with the worship of idols, and the practice of austerities; but these acts have been contemned by the more enlightened moderns." I am really glad to observe that the learned Brahmun, more liberally and plainly than could be expected, confesses that idolatry will be totally contemned as soon as the understanding is improved. I, however, beg leave to remark on this instance, that though the idolatry practised by the Greeks and Romans was certainly just

*Where there are twelve temples dedicated to Siva.

†Under which Siva is adored. ‡Hunooman. §The first incarnation of Vishnoo. ||The third incarnation of Vishnoo. ¶Gûnesh.

as impure, absurd, and puerile as that of the present Hindoos, yet the former was by no means so destructive of the comforts of life, or injurious to the texture of society, as the latter. The present Hindoo idolatry being made to consist in following certain modes and restraints of diet (which according to the authorities of the Mahabharut and other histories were never observed by their forefathers), has subjected its unfortunate votaries to entire separation from the rest of the world, and also from each other, and to constant inconveniences and distress.

A Hindoo, for instance, who affects particular purity, * cannot even partake of food dressed by his own brother, when invited to his house, and if touched by him while eating, he must throw away the remaining part of his meal. In fact, owing to the observance of such peculiar idolatry, directly contrary to the authorities of their scripture, they hardly deserve the name of social beings.

The learned Brahmun further says (p. 23, l. 3): "If you affirm that you are not an infidel, but that your arguments are in conformity with those of the philosophers who where ignorant of the Ved§," &c. A remark of this kind cannot, I am sure, be considered as at all applicable to a person who has subjected himself to this writer's remarks only by translating and publishing the principal parts of the Ved, and by vindicating the Vedant theology, and who never advanced on religious controversy any argument which was not

* A person of this description is distinguished by the name of Swayumpak, one who is his own cook.

founded upon the authorities of the Veds and their celebrated commentators. It is, however, remarkable that, although the learned Brahmun and his brethren frequently quote the name of the Veds and other Shastras, both in writing and in verbal discussion, they pay little or no attention in practice to their precepts, even in the points of the most important nature, a few of which I beg leave to notice here.

• 1st. The adoration of the invisible Supreme Being, although exclusively prescribed by the Upasnishads, or the principal parts of the Veds, and also by the Vedant, has been totally neglected, and even discountenanced, by the learned Brahmun and his followers, the idol-worship, which those authorities permit only to the ignorant, having been substituted for that pure worship.

2ndly. Ungeera and Vishnoo, and also the modern Rughoonundun, authorize a widow to burn herself voluntarily along with the corpse of her husband: but modern Brahmuns, in direct opposition to their authority, allow her relations to bind the mournful and infatuated widow to the funeral pile with ropes and bamboos, as soon as she has expressed a wish to perform the dreadful funeral sacrifice, to which the Brahmuns lend a ready assistance.

3rdly. Although an acceptance of money or of a present in the marriage contract of a daughter is most strictly prohibited by the Veds and by Munoo (text 98 and 100 of chap. 9), yet the sale of female children under pretence of marriage is practised by nearly two-thirds of the Brahmuns of Bengal and Tirhoot, as well as by their followers generally.

4thly. Yagnyubulkya has authorized the second.

marriage of a man, while his former wife is living ; but only under certain circumstances of misconduct or misfortune in the latter, such as the vice of drinking wine, of deception, of extravagance, of using disagreeable language, or shewing manifest dislike towards her husband, long protracted and incurable illness, barrenness, or producing only female offspring. In defiance, however, of this restraint, some of them marry thirty or forty women, either for the sake of money got with them at marriage, or to gratify brutal inclinations. Madhosingh, the late Rajah of Tirhoot, through compassion towards that helpless sex, limited, I am told, within these thirty or forty years, the Brahmuns of that district to four wives only. This regulation, although falling short both of the written law and of that of reason, tends to alleviate in some measure the misery to which women were before exposed, as well as to diminish in some degree domestic strife and disturbance.

5thly. According to the authority of Munoo (text 155, chap. 2nd), respect and distinction are due to a Brahmun, merely in proportion to his knowledge ; but on the contrary amongst modern Hindoos, honour is paid exclusively to certain families of Brahmuns, such as the Koolins, &c. however void of knowledge and principle they may be. This departure from law and justice was made by the authority of a native prince of Bengal, named Bullalsen, within the last three or four hundred years. And this innovation may perhaps be considered as the chief source of that decay of learning and virtue, which, I am sorry to say, may be at present observed. For wherever respectability is

confined to birth only, acquisition of knowledge, and the practice of morality, in that country, must rapidly decline.

The learned Brahmun objects to the term *indescribable*, although universally assigned to the Supreme Being by the Ved and by the Vedant theology, saying (p. 37, l. 20), "It is a wonderful interpretation of the Vedant to say that God is indescribable, although existing, unless indeed he be looked upon as the production of magic ; as existing "in one sense, and non-existent in another." And "again (l. 14), "He, therefore, who asserts that the "Supreme Being is indescribable and at the same time existing, must conceive that He, like the world, is mutable," &c. In answer to which I beg to refer the learned Brahmun to the 11th text of the third Brahmun of the 4th chapter of the Brihadaranyuku, the principal part of the Ujoor Ved, as commented upon by the celebrated Sunkaracharyo: "The Ved "having so far described God, by various absolute* "and relative epithets,† was convinced of its incapability of giving a real description of the nature of the Godhead: language can convey a notion of things only either by the appellations by which they are "already known, or by describing their figure, accidents, "genus, and properties ; but God has none of these "physical circumstances : the Ved therefore attempted "to explain him in negative terms ;" (that is, by declaring that whatever thing may be perceived by the mental faculties, or the external senses, is not God.)

* As eternal, true, and intelligent.

† As creator, preserver, and destroyer.

"The Ved's ascribing to God attributes of eternity,
 "wisdom, truth, &c., shews that it can explain him only
 "by ascribing those attributes, and applying those
 "epithets that are held by men in the highest estima-
 "tion, without intending to assert the adequacy of such
 "description. He is the only true existence amidst all
 "dependent existences, and the true source of our
 "senses." Also in the text 3rd of the Cenopanishad :
 "Hence no vision can approach him ; no language ' can
 "describe him ; no intellectual power can compass or
 "determine him. We know nothing of how the Supreme
 "Being should be explained : He is beyond nature,
 "which is above comprehension : our ancient *spiritual*
parents have thus explained Him to us." It cannot,
 however, be inferred, from our acknowledged ignorance
 of the nature and attributes of the Supreme Being,
 that we are equally ignorant as to His existence. The
 wonderful structure and growth of even so trifling an
 object as a leaf of a tree, affords proof of an almighty
 Superintendent of the universe ; and even the physical
 world affords numerous instances of things whose
 existence is quite evident to our senses, but of
 whose nature we can form no conception ; such as the
 causes of the sensations of heat and vision.

The learned Brahmun attempts to prove the impossi-
 bility of an adoration of the Deity, saying (p. 33, l. 15):
 "That which cannot be conceived, cannot be wor-
 shipped." Should the learned Brahmun consider a
 full conception of the nature, essence, or qualities of
 the Supreme Being, or a physical picture truly repre-
 senting the Almighty power, with offerings of flowers,
 leaves, and viands, as essential to adoration, I agree

with the learned Brahmun with respect to the impossibility of the worship of God. But, should adoration imply only the elevation of the mind to the conviction of the existence of the Omnipresent Deity, as testified by His wise and wonderful works, and continual contemplation of His power as so displayed, together with a constant sense of the gratitude which we naturally owe Him, for our existence, sensation, and comfort,—I never will hesitate to assert, that His adoration is not only possible, and practicable, but even incumbent upon every rational creature. For further explanation, I refer the learned Brahmun to the text 47, sect. 4, chap. 3, of the Vedant.

To his question,* “What are you yourselves?” I suppose I may safely reply for myself, that I am a poor dependent creature ;—subject, in common with others, to momentary changes, and liable to sudden destruction.

At p. 45, l. 30, the learned Brahmun, if I rightly understand his object, means to insinuate, that I have adopted the doctrines of those who deny the responsibility of man as a moral agent. I am quite at a loss to conceive from what part of my writings this inference has been drawn, as I have not only never entertained such opinions myself, but have taken pains to explain the passage in the Ved on which this false doctrine is founded. In page 93 of the Preface to the Ishopani-shad, I have said that, “the Vedant by declaring that “God is everywhere, and every thing is in God, means “that nothing is absent from God, and that nothing “bears real existence except by the volition of God.”

* P. 47, l. 4.

And again, in the same page I quoted the example of the most revered teachers of the Vedant doctrine, who, "although they declared their faith in the Omnipresent God, according to the doctrines of the "Vedant, assigned to every creature the particular "character and respect he was entitled to."

I omitted to notice the strange mode of argument which the learned Brhmun (at p. 29) has adopted in defence of idolatry. After acknowledging that the least deficiency in judgment renders man incapable of looking up to an Omnipresent Supreme Being, whereby he mistakes a created object for the great Creator, he insinuates that an erroneous notion in this respect is as likely to lead to eternal happiness, as a knowledge of truth. At l. 5, he says: "And although a person "through deficiency in judgment, should be unable "to discover the real nature of a thing, does it follow, "that his error will prevent the natural effect from "appearing? When a man in a dream sees a tiger, is "he not in as much alarm as if he saw it in reality?"

This mode of claiming for idol-worship a value equal to that of pure religion, which it can never be admitted to possess, may have succeeded in retaining some of his followers in the delusive dream, from which he is so anxious that they should not be awake. But some of them have, I know, begun to inquire into the truth of those notions in which they have been instructed; and these are not likely to mistake for true, the false analogy that is in the above passage attempted to be drawn, nor will they believe that, however powerful may be the influence of imagination, even under false impressions, future happiness, which depends on God

alone, can ever be ranked amongst its effects. Such enquirers will, I hope, at last become sensible that the system of *dreaming* recommended by the learned Brahmun, however essential to the interests of himself and of his caste, can bring to them no advantage, either substantial or eternal.

As instances of the erroneous confidence which is placed in the repetition of the name of a god to effect purification from sins, noticed by me in p. 168, (*) I may quote the following passages.

He who pronounces "Doorga" (the name of the goddess), though he constantly practise adultery, plunder others of their property, or commit the most heinous crimes, is freed from all sins.*

A person pronouncing loudly, "reverence to Huri," even involuntarily, in the state of falling down, slipping, of labouring under illness, or of sneezing, purifies himself from the foulest crimes.†

He who contemplates the Ganges, while walking, sitting, sleeping, thinking of other things, awake, eating, breathing, and conversing, is delivered from sins.‡

* The circumstances alluded to in p. 168 of this treatise, relative to the wicked conduct of their supposed deities, are perfectly familiar to every individual Hindoo. But those Europeans who are not acquainted with the particulars related of them, may perhaps feel a wish to be in possession of them. I, therefore, with a view to gratify their curiosity and to

* Vide Doorga nam Mahatmyu. † Vide Bhagavat. ‡ Vide aha-Bharuth.

vindicate my assertion, beg to be allowed to mention a few instances in point, with the authorities on which they rest. As I have already noticed the debauchery of Krishna, and his gross sensuality, and that of his fellow-deities, such as Siva and Bruhma, in the 147th, 148th, and 150th page of my reply to the observations of Sunkar Sastri, instead of repeating them here, I refer my readers to that reply, also to the tenth division of the Bhaguvut, to the Hury-Bunsu of last division of the Maha-Bharuth, and to the Nigums, as well as to the several Agums, which give a detailed account of their lewdness and debauchery. As to falsehood, their favourite deity Krishna is more conspicuous than the rest. Jura-Sundh, a powerful prince of Behar, having heard of the melancholy murder of his son-in-law perpetrated by Krishna, harassed, and at last drove him out of the place of his nativity (Muthoor) by frequent military expeditions. Krishna, in revenge, resolved to deprive that prince of his life by fraud, and in a most unjustifiable manner. To accomplish his object, he and his two cousins, Bheema and Urjoona, declared themselves to be Brahmuns and in that disguise entered his palace ; where, finding him weakened by a religious fast, and surrounded only by his family and priests, they challenged him to fight a duel. He accordingly fought Bheema, the strongest of the three, who conquered and put him to death.—*Vide Subha Purba or second Book of the Maha-Bharuth.* Krishna again persuaded Yoodhisthir, his cousin, to give false evidence in order to accomplish the murder of Dron, their spiritual father.—*Vide Dron Purba, or seventh Book of the Maha-Bharuth.*

Vishnoo and others combined in a conspiracy against Buli, a mighty emperor ; but finding his power irresistible, that deity was determined to ruin him by stratagem, and for that purpose appeared to him in the shape of a dwarf, begging alms. Notwithstanding Buli was warned of the intention of Vishnoo, yet, impressed with a high sense of generosity, he could not refuse a boon to a beggar ; that a grateful deity in return not only deprived him of his whole empire, which he put himself in possession of by virtue of the boon of Buli, but also inflicted on him the disgrace of bondage and confinement in Patal.—*Vide latter part of the Hurray Bunsu, or last book of the Maha-Bharuth.*

When the battle of Coorookshetru was decided by the fatal destruction of Doorjodhun, the remaining part of the army of his rival, Yoodhisthir, returned to the camp to rest during the night, under the personal care and protection of Mahadeva. That deity having however, been cajoled by the flattery offered him by Uswathama, one of the friends of the unfortunate Doorjodhun, not only allowed him to destroy the whole army that was asleep under the confidence of his protection, but even assisted him with his sword to accomplish his bloody purpose.—*Vide Sousuptik Purb, or eleventh book of the Maha-Bharuth.*

When the Usoors, at the churning of the ocean, gave the pitcher of the water of immortality in charge to Vishnoo, he betrayed his trust by delivering it to their step-brothers and enemies, the celestial gods.—*Vide first book, or Adi Purb of the Maha-Bharuth.*

Instances like these might be multiplied beyond number : and crimes of a much deeper dye might

easily be added to the list, were I not unwilling to stain these pages by making them the vehicle of such stories of immorality and vice. May God speedily purify the minds of my countrymen from the corruptness which such tales are too apt to produce, and lead their hearts to that pure morality which is inseparable from the true worship of Him !

AN APOLOGY
FOR THE
PURSUIT OF FINAL BEATITUDE,
INDEPENDENTLY OF
BRAHMUNICAL OBSERVANCES,

CALCUTTA :

1820.

AN APOLOGY

FOR THE

PURSUIT OF FINAL BEATITUDE.

SOOBRAHMUNYU SHASTREE, a diligent observer of Brahmical tenets, wishing to prove that those Brahmuns who do not study the Veds with their subordinate sciences, are degraded from the rank of Brahmunism, prepared and offered an Essay on that subject to the Brahmuns of the province of Bengal, who are generally deficient in those studies. In this, he has advanced three assertions: which, however, have no tendency to establish his position. He alleges 1st, that, "to a person not acquainted with the Veds, "neither temporary heavenly enjoyments, nor eternal "beatitude, can be allotted." 2dly, that, "he only "who has studied the Veds is authorized to seek the "knowledge of God;" and 3dly, that "men must "perform without omission all the rites and duties "prescribed in the Veds and Smritis before acquiring a thorough knowledge of God." On these positions he attempts to establish, that the performance of the duties and rites prescribed by the Shastrus for each class according to their religious order, such as the studies of the Veds and the offering of sacrifices, &c., is absolutely necessary towards the acquisition of a knowledge of God. We consequently take upon

ourselves to offer in our own defence the following remarks, in answer to those assertions.

We admit that it is proper in men to observe the duties and rites prescribed by the Shastru for each class according to their religious order, in acquiring knowledge respecting God, such observance being conducive to that acquisition, an admission which is not inconsistent with the authorities of the Veds and other Shastrus. But we can by no means admit the necessity of observing those duties and rites as indispensable steps towards attaining divine knowledge, which the learned Shastree pronounces them to be; for the great Vyas, in his work of the Vedant Durshun, or the explanation of the spiritual parts of the Veds, justifies the attainment of the knowledge of God, even by those who never practise the prescribed duties and rites, as appears from the following two passages of Vyas in the same Durshun. "Unturachapitoo tuddrishteh,"—"Upichu shmuryute."* The celebrated Shunkur-Acháryu thus comments upon those two texts: "As to the question, Whether such men as "have not the sacred fire, or are afflicted with poverty, "who profess no religious order whatsoever, and who "do not belong to any caste, are authorized to seek "divine knowledge or not? On a superficial view, it "appears, that they are not permitted to make such "attainments, as the duties prescribed for each class "are declared to lead to divine knowledge, and to "those duties they are altogether strangers. Such "doubt having arisen, the great Vyas thus decides :

* "अनराचापि तु तद्वदे: ।" "अपि च ज्ञयन्ते ।"—ED.

"Even a person who professes no religious order, is permitted to acquire a knowledge of God, for it is found in the Veds that Ruekyu, Bachuknuee, and others, who, like them, did not belong to any class, obtained divine knowledge. It is also mentioned in the sacred tradition, the Sumvurtu and others, living naked and totally independent of the world, who practised no prescribed duties, assumed the rank of the highest devotees." Besides the texts of the Ved, such as "Tuyorhu Muetreyee Bruhmabadinee," &c. and "Atma va ure" &c.* show that Muetreyee and others, who, being women, had not the option of studying the Ved, were, notwithstanding, qualified to acquire divine knowledge; and in the Smriti as well as in the Commentary of the celebrated Sunkur-Acharyu, Soolubha and other women are styled knowers of the Supreme Being. Also Bidoor, Dhurmu byadhu, and others of the fourth class, attained the knowledge of God without having an opportunity of studying the Veds. All this we find in the sacred traditions: hence those who have a thorough knowledge of the Veds and Smriti, can pay no deference to the opinion maintained by the learned Shastree, that those only who have studied the Veds are qualified to acquire the knowledge of God. Moreover, to remove all doubt as to Soodrus and others being capable of attaining Divine knowledge without the assistance of the Veds, the celebrated Commentator, in illustrating the text "Sruvunadhyun,"† &c., asserts, that "the

* "तदीहं मैत्रेयी ब्रह्मवादिनी बभूव ।" "आत्मा वा अरे द्रष्टव्यः ।" ED.

† अथवाध्ययनार्थप्रतिषेधात् कृतेषु ।

Vedant, Ch. I, Sec. 3, text 38.—ED.

authority of the Smriti, stating that 'to all the four "classes preaching should be offered,' &c. shews that "to the sacred traditions, and to the Poorans, and "also to the Agums, all the four classes have equally "access," thus establishing that the sacred traditions, Poorans, and Agum without distinction, can impart divine knowledge to mankind at large. From the decided opinion of Vyas, and from the precedents given by the Veds and sacred traditions, and also 'from' the conclusive verdict of the most revered Commentator, those who entertain respect for those authorities, will not admit the studies of the Veds and other duties required of each class to be the only means of acquiring knowledge of God. Hence the sacred tradition, stating that a person, by studying the Geeta alone, had acquired final beatitude, stands unshaken; and also the positive declaration of the great Muhadevu with regard to the authentic and well-accepted Agum Shastrus, as being the means of imparting divine knowledge to those who study them, will not be treated as inconsequential. If the spiritual parts of the Veds can enable men to acquire salvation by teaching them the true and eternal existence of God, and the false and perishable being of the universe, and inducing them to hear and constantly reflect on those doctrines, it is consistent with reason to admit, that the Smriti, and Agum, and other works, inculcating the same doctrines, afford means of attaining final beatitude. What should we say more?

This treatise was rendered into Sanskrit, Hindi and Bengali. Vide pages 415 to 431 of the collected edition of the Bengali and Sanskrit works of Rajah Ram Mohun Roy.—ED.

THE UNIVERSAL RELIGION.

RELIGIOUS INSTRUCTIONS

FOUNDED ON

SACRED AUTHORITIES.

CALCUTTA :

1751 S.

RELIGIOUS INSTRUCTIONS

FOUNDED ON SACRED AUTHORITY.

The following Treatise, in the form of questions and answers, contains a brief account of the worship enjoined in the sacred writings, as due to that Being who is pure as well as eternal, and to whose existence Nature gives testimony; that the faithful may easily understand and become successful in the practice of this worship. The proof of each doctrine may be found, according to the figures, in the end of the work.

As this subject is almost always expounded, in the sacred writings, by means of questions and answers, that it may be more easily comprehended, a similar plan is adopted in this place also.

1 *Question.*—What is meant by worship?

Answer.—Worship implies the act of one with a view to please another; but when applied to the Supreme Being, it signifies a contemplation of his attributes.

2 *Q.*—To whom is worship due?

A.—To the AUTHOR and Governor of the universe, which is incomprehensibly formed, and filled with an endless variety of men and things; in which, as shown by the zodiac, in a manner far more wonderful than the machinery of a watch, the sun, the moon, the planets and the stars perform their rapid courses; and which is fraught with animate and inanimate matter of various

kinds, locomotive and immoveable, of which there is not one particle but has its functions to perform.

3 Q.—What is he?

A.—We have already mentioned that he is to be worshipped, who is the Author and Governor of the universe; yet, neither the sacred writings nor logical argument, can define his nature.

4 Q.—Are there no means of defining him?

A.—It is repeatedly declared in the sacred writings, that he cannot be defined either by the intellect or by language. This appears from inference also; for, though the universe is visible, still no one can ascertain its form or extent. How then can we define the Being whom we designate as its Author and Governor?

5 Q.—Is any one, on sufficient grounds, opposed to this worship?

A.—To this worship no one can be opposed on sufficient ground; for, as we all worship the Supreme Being, adoring him as the Author and Governor of the universe, it is impossible for any one to object to such worship; because each person considers the object whom he worships as the Author and Governor of the universe; therefore, in accordance with his own faith, he must acknowledge that this worship is his own. In the same manner, they, who consider Time or Nature, or any other Object, as the Governor of the universe, even they cannot be opposed to this worship, as bearing in mind the Author and Governor of the universe. And in China, in Tartary, in Europe, and in all other countries, where so many sects exist, all believe the object whom they adore to be the Author and Governor of the universe; consequently, they also must acknow-

ledge, according to their own faith, that this our worship is their own.

6 Q.—In some places in the sacred writings it is written that the Supreme Being is imperceptible and unexpressible ; and in others, that he is capable of being known. How can this be reconciled ?

A.—Where it is written that he is imperceptible and undefinable, it is meant, that his likeness cannot be conceived ; and where it is said that he is capable of being known, his mere existence is referred to, that is, that there is a God, as the indescribable creation and government of this universe clearly demonstrate : in the same manner, as by the action of a body, we ascertain the existence of a spirit therein called the sentient soul, but the form or likeness of that spirit which pervades every limb and guides the body, we know not.

7 Q.—Are you hostile to any other worship ?

A.—Certainly not ; for, he who worships, be it whomsoever or whatsoever it may, considers that object as the Supreme Being, or as an object containing him ; consequently, what cause have we to be hostile to him ?

8 Q.—If you worship the Supreme Being, and other persons offer their adoration to the same Divine Being, but in a different form ; what then is the difference between them and you ?

A.—We differ in two ways ; first, they worship under various forms and in particular places, believing the object of their worship to be the Supreme Being ; but we declare that he, who is the Author of the universe, is to be worshipped ; besides this, we can

determine no particular form or place. Secondly, we see that they who worship under any one particular form, are opposed to those who worship under another; but it is impossible for worshippers of any denomination to be opposed to us; as we have shown in the answer to the 5th question.

9 Q.—In what manner is this worship to be performed?

A.—By bearing in mind that the Author and Governór of this visible universe is the Supreme Being, and comparing this idea with the sacred writings and with reason. In this worship it is indispensably necessary to use exertions to subdue the senses, and to read such passages as direct attention to the Supreme Spirit. Exertion to subdue the senses, signifies an endeavour to direct the will and the senses, and the conduct in such a manner as not only to prevent our own or others' ill, but to secure our own and others' good; in fact, what is considered injurious to ourselves, should be avoided towards others. It is obvious that as we are so constituted, that without the help of sound we can conceive no idea; therefore, by means of the texts treating of the Supreme Being, we should contemplate him. The benefits which we continually receive from fire, from air, and from the sun, likewise from the various productions of the earth, such as the different kinds of grain, drugs, fruits and vegetables, all are dependent on him: and by considering and reasoning on the terms expressive of such ideas, the meaning itself is firmly fixed in the mind. It is repeatedly said in the sacred writings, that theological knowledge is dependent upon truth; consequently, the

attainment of truth will enable us to worship the Supreme Being, who is Truth itself.

10. Q.—According to this worship, what rule must we establish with regard to the regulation of our food conduct, and other worldly matters?

A.—It is proper to regulate our food and conduct agreeably to the sacred writings; therefore, he who follows no prescribed form among all those that are promulgated, but regulates his food and conduct according to his own will, is called self-willed; and to act according to our own wish, is opposed both by the Scriptures and by reason. In the Scriptures it is frequently forbidden. Let us examine it by reason. Suppose each person should, in non-conformity with prescribed form, regulate his conduct according to his own desires, a speedy end must ensue to established societies; for to the self-willed, food, whether fit to be eaten or not, conduct proper or improper, desires lawful or unlawful, all are the same; he is guided by no rule: to him an action, performed according to the will, is faultless: but the will of all is not alike; consequently, in the fulfilment of our desires, where numerous opinions are mutually opposed, a quarrel is the most likely consequence; and the probable result of repeated quarrels is the destruction of human beings. In fact, however, it is highly improper to spend our whole time in judging of the propriety and impropriety of certain foods, without reflecting on science or Divine truth; for be food of whatever kind it may, in a very short space of time it undergoes a change into what is considered exceedingly impure, and this impure matter is, in various places, productive of

different kinds of grain ; therefore, it is certainly far more preferable to adorn the mind than to think of purifying the belly.

11. Q.—In the performance of this worship, is any particular place, quarter, or time, necessary ?

A.—A suitable place is certainly preferable, but it is not absolutely necessary ; that is to say, in whatever place, towards whatever quarter, or at whatever time the mind is best at rest,—that place, that quarter, and that time is the most proper for the performance of this worship.

12 Q.—To whom is this worship fit to be taught ?

A.—It may be taught to all, but effect being produced in each person according to his state of mental preparation, it will be proportionably successful.

SACRED AUTHORITIES.

सत् ॥ आदौ सच्छब्दप्रयोगो माङ्गलिकः तथाच
भगवद्गोतायाम् । सद्भावे साधुभावे च सदित्येतत् प्रयु-
ज्यते । प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥*

1st उत्तरप्रमाणम् । आत्मैवोपासीत । (बृह-
दारण्यकश्रुतिः ।) न स वेदेति विज्ञानं प्रस्तुत्य आत्मै-

* The Bengali version of this treatise was named Anooetan and on the top of the first page of the same was the word सत् for which this explanation has been given and the authority cit:d.—
ED.

त्वेषोपासौतेत्यभिधानात् वेदोपासनशब्दयोरैकार्थताऽव-
गम्यते (भाष्यम् ।) आत्मानमेव लोकमुपासीत । (हृह-
दारण्यक श्रुतिः ।)

2nd उत्तरप्रमाणम् । जन्माद्यस्य यतः । (वेदान्त-
दर्शनस्य द्वितीयसूत्रम् ।) यतो वा इमानि भूतानि
जायन्ते येन जाताति जीवन्ति यत् प्रयन्त्यभिसंविशन्ति
तद्विजिज्ञासस्व तद्ब्रह्मेति । (तैत्तिरीय श्रुतिः ।) यः
सर्वज्ञः सर्ववित् यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म-
नामरूपमब्रह्म जायते । (मुण्डकश्रुतिः ।) यत्तत्
कारणमव्यक्तं नित्यं सदसदात्मकम् । तद्विष्टुष्टः स
पुरुषो लोके ब्रह्मेति कोत्थते ॥ (मनुवचनम् ।) यतो
विश्वं समुद्भूतं येन जातञ्च तिष्ठति । यस्मिन् सर्वाणि
लीयन्ते तज्ज्ञेयं ब्रह्मलक्षणम् ॥ कालं कलयते काले
मृत्योर्मृत्युर्भियो भयम् । वेदान्तवेश्यं चिद्रूपं यत्तच्छ-
ब्दोपलक्षितम् ॥ (महानिर्वाणतन्त्रवचनम् ।) अस्य
जगतो नामरूपाभ्यां व्याकृतस्यानेककृत् भोक्तृसंयुक्तस्य
प्रतिनिर्गतदेशकालनिमित्तक्रियाफलाश्रयस्य मनसाध्य-
चिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात् सर्व-
शक्तेः कारणाद्भवति तद्ब्रह्मेति वाक्यशेषः । (पूर्वोक्त-
वेदान्तसूत्रभाष्यम् ।)

3rd उत्तरप्रमाणम् । यतोवाचो निवर्त्तन्ते अप्राप्यो
मनसा सह । (तैत्तिरीयश्रुतिः ।) यन्मनसा न मनुते

येनाहुर्मनोमतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमु-
पासते ॥ (केनश्रुतिः ।)

4th उत्तरप्रमाणम् । अथात आदेशो नेति नेति ।
(बृहदारण्यकश्रुतिः ।) न तत्र चक्षुर्गच्छति न वाग्-
गच्छति न मनो न विद्मो न विजानीमो यथैतदनुशिष्यात्
अन्यदेव तदिदितादथो अविदितादधि । (केन श्रुतिः ।)
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु
पराबुद्धिर्बुद्ध्यैः परतस्तु सः ॥ (गीतास्मृतिः ।)

5th उत्तरप्रमाणम् । आत्मा ह्येषां स भवति ।
एवं वित् सर्वेषां भूतानामात्मा भवति । (बृहदारण्यक-
श्रुतिः । नामरूपादिनिर्देशैर्विभिन्नानामुपासकाः । पर-
स्परं विरुन्धन्ति न तैरेतद्विरुध्यते ॥ (गौडपादाचार्य-
कारिका ।) विस्तारितमिदं प्रथमव्याख्याने ।

6th उत्तरप्रमाणम् । नैव वाचा न मनसा प्राप्तुं
शक्यो न चक्षुषा । अस्तीति ब्रुवतोऽन्यत्र कथं तदुप-
लभ्यते ॥ अस्तीत्येवोपलब्धस्तत्त्वभावेन शोभयोः ।
अस्तित्वेनोपलब्धस्तत्त्वभावः प्रसीदति ॥ (कठश्रुतिः ।)
नामरूपादि-निर्देश-विशेषण-विवर्जितः । अपक्षयविना-
शाभ्यां परिणामार्तिजन्मभिः । वर्जितः शक्यते वक्तुं यः
सदास्तीति केवलम् ॥ (विष्णुपुराणम् ।) द्वादशव्या-
ख्याने विस्तरेणाभिहितम् ।

7th उत्तरप्रमाणम् । तपांसि सर्वाणि क यद-

दन्ति । (कठश्रुतिः ।) ब्रह्मदृष्टिरुत्कर्षात् । (वेदान्त-
सूत्रम् ।) ब्रह्मदृष्टिरादित्यादिषु स्यात् कस्मात् उत्कर्षात्
एवमुत्कर्षेणादित्यादयो दृष्टा भवन्ति उत्कृष्टदृष्टिस्तेष्व-
ध्यासात् । (तत् सूत्रभाष्यम् ।) येऽप्यन्यदेवता भक्ता
यजन्ते अहयान्विताः । तेऽपि मामेव कौन्तेय यजनन्त्य-
विधिपूर्वकम् ॥ (गौतास्मृतिः ।)

8th उत्तरप्रमाणम् । यत्र नान्यत् पश्यति नान्य-
च्छृणोति नान्यद्दिजानाति स भूमा अथ यत्रान्यत्
पश्यति अन्यच्छृणोति अन्यद्दिजानाति तदल्पम् ।
(छान्दोग्योपनिषत् ।) पञ्चमोत्तरोक्तप्रमाणमपि द्रष्टव्यम् ।

9th उत्तरप्रमाणम् । अथ परमेश्वरचिन्तन-
प्रकारः । ऊर्ध्वं मूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥ (कठोपनिषत् ।)
तस्मादृचः साम यजूंषि दौक्षा यज्ञाश्च सर्वे क्रतवो दक्षि-
णाश्च । संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते
यत्र सूर्यः । तस्माच्च देवा बहुधा संप्रसृताः साध्या
मनुष्याः पशवो वयांसि । प्राणापाणौ ब्रौह्मियवौ तपश्च
अद्या सत्यं ब्रह्मचर्यं विधिश्च । अतः समुद्रा गिरयश्च सर्वे
तस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः । अतश्च सर्वा ओषधयो
रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ (इति मुण्डकोप-
निषत् ।) ज्ञानेनैवापरे विप्रा यजनन्त्येतैर्मण्डैः सदा ।
ज्ञानमूलां क्रियाभेषां पश्यन्ती ज्ञानचक्षुषा ॥ (चतुर्थी-
धायै मनुवचनम् ।) भयादस्याग्निस्तपति भयात्तपति

सूर्यः । भयादिन्द्रश्च वायुश्चर्मृत्युर्धावति पञ्चमः ॥ (इति
मुण्डकोपनिषत् ।) एतदुपासनाया अन्तरङ्गसाधन-
प्रकारः । यथोक्तान्यपि कर्माणि परिहाय द्विजात्तमः ।
आत्मज्ञाने शमे च स्याद्देवाभ्यासे च यत्नवान् ॥ (हादशा-
धायै मतुवचनम् ।) यथैवात्मा परस्तद्वद्विष्टव्यः शुभमि-
च्छताः । सुखदुःखानि तुल्यानि यथारमन्ति तथा परे ॥
इति स्मार्त्तधृत-दक्षवचनं सर्वव्यवहारनिदानम् । सत्य-
मायतनम् (केनश्रुतिः ।) हितौयचतुर्थषष्ठ्याख्यानेषु
लिखितान्यपि द्रष्टव्यानि ।

10th उत्तरप्रमाणम् । शास्त्रमेव क्रियानियामकं
यथा । चातुर्वर्ण्यं त्रयो लोकाश्चत्वार आश्रमाः पृथक् ।
भूतं भव्यं भविष्यच्च सर्वं वेदात् प्रसिद्ध्यति ॥ (६७) सेना-
पत्यश्च राज्यश्च दण्डनेष्टत्वमेव च । सर्वलोकाधिपत्यश्च
वेदशास्त्रविदर्हति ॥ (१००) मनुस्मृतौ हादशाधायै ।

दशमोत्तरोक्त-स्वेच्छाचार-निन्दाश्रवणम् ।

क्रियाहीनस्य मूर्खस्य महारोगिण एव च । यथेष्टा-
चरणस्याङ्गुर्मरणान्तमशौचकम् ॥ उदरपवित्रतापेक्षया
मनःशुद्धौ यत्न आवश्यकः । तथाहि तन्त्रे । मले परि-
णते शस्यं शस्ये परिणते मलम् । द्रव्यशुद्धिः कथं देवि
मनःशुद्धिं समाचरेत् ॥

11th उत्तरप्रमाणम् । शुचिदेशादेः प्राशस्त्ये ।
कुटुम्बे शुची देशे स्वाध्यायमधीयानो धार्मिकान् विद-
धदित्यादि (छान्दोग्यश्रुतिः ।)

शुचिदेशादौनामत्यन्तनियमस्याभावः । यथा ।

यत्रैकाग्रता तत्राविशेषात् (वेदान्तदर्शनसूत्रम्) ४।१।

११। यत्रैवास्य दिने काले वा मनसः सौकर्येणैकाग्रता भवति तत्रैवोपासीत प्राची दिक् पूर्वाङ्ग प्राचीप्रवणादिवत् विशेषाश्रवणात् (भाष्यम् ।)

12th उत्तरप्रमाणम् । प्रजापतेः सकाशादिन्द्र-विरोचनाभ्यां प्राप्तेऽपि तुल्योपदेशे असुरस्वभावादिरोचनस्तदुपदेशफलं न लेभे । तथाहि । स हि शान्त-हृदय एव विरोचनोऽसुरान् जगाम तेभ्योऽहैतामुपनिषदं प्रोवाच आत्मेवेहमहर्ष्य आत्मा परिचर्य आत्मानमेवेह महयन् आत्मानं परिचरयन् उभौ लोकाववाप्नोति इम-ञ्चाप्नुहेति । (छान्दोग्योपनिषत् ।)

इन्द्रस्तु क्रमसाधनेन कृतार्थोऽभवत् । यथा ।

अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात् प्रमुञ्च धृत्वा शरीरं सकृतं कृतात्मा इत्यादि (छान्दोग्यो-पनिषत् ।)

(अशुभानं सम्पूर्य) शकाब्दाः १७५१



THE
BRAHMUNICAL MAGAZINE
OR
THE MISSIONARY AND THE BRAHMUN

BEING
A VINDICATION OF THE HINDOO RELIGION AGAINST THE
ATTACKS OF CHRISTIAN MISSIONARIES.

CALCUTTA

1821.

PREFACE

TO THE FIRST EDITION.*

For a period of upwards of fifty years, this country (Bengal) has been in exclusive possession of the English nation ; during the first thirty years of which, from their word and deed, it was universally believed that they would not interfere with the religion of their subjects, and that they truly wished every man to act in such matters according to the dictates of his own conscience. Their possessions in Hindoostan and their political strength have, through the grace of God, gradually increased. But during the last twenty years, a body of English gentlemen who are called missionaries, have been publicly endeavouring, in several ways, to convert Hindoos and Mussulmans of this country into Christianity. The first way is that of publishing and distributing among the natives various books, large and small, reviling both religions, and abusing and ridiculing the gods and saints of the former: the second way is that of standing in front of the doors of the natives or in the public roads to preach the excellency of their own religion and the debasedness of that of others: the third way is that

* This is reprinted from the second edition published in Calcutta, August, 1823. The first edition was printed (1821) in pages having the Bengali, ব্রাহ্মণসেবনি, on one side and the English, Brahmunical Magazine, on the other, both being the same thing in different languages.—ED.

if any natives of low origin become Christians from the desire of gain or from any other motives, these gentlemen employ and maintain them as a necessary encouragement to others to follow their example.

It is true that the apostles of Jesus Christ used to preach the superiority of the Christian religion to the natives of different countries. But we must recollect that they were not of the rulers of those countries, where they preached. Were the missionaries likewise to preach the Gospel and distribute books in countries not conquered by the English, such as Turkey, Persia, &c., which are much nearer England, they would be esteemed a body of men truly zealous in propagating religion and in following the example of the founders of Christianity. In Bengal, where the English are the sole rulers, and where the mere name of Englishman is sufficient to frighten people, an encroachment upon the rights of her poor timid and humble inhabitants and upon their religion, cannot be viewed in the eyes of God or the public as a justifiable act. For wise and good men always feel disinclined to hurt those that are of much less strength than themselves, and if such weak creatures be dependent on them and subject to their authority, they can never attempt, even in thought, to mortify their feelings.

We have been subjected to such insults for about nine centuries, and the cause of such degradation has been our excess in civilization and abstinence from the slaughter even of animals ; as well as our division into castes, which has been the source of want of unity among us.

It seems almost natural that when one nation

succeeds in conquering another, the former, though their religion may be quite ridiculous, laugh at and despise the religion and manners of those that are fallen into their power. For example, Mussulmans, upon their conquest of India, proved highly inimical to the religious exercises of Hindoos. When the generals of Chungezkhan, who denied God and were like wild beasts in their manners, invaded the western part of Hindoostan, they universally mocked at the profession of God and of futurity expressed to them by the natives of India. The savages of Arracan, on their invasion of the eastern part of Bengal, always attempted to degrade the religion of Hindoos. In ancient days, the Greeks and the Romans, who were gross idolators and immoral in their lives, used to laugh at the religion and conduct of their Jewish subjects, a sect who were devoted to the belief of one God. It is therefore not uncommon if the English missionaries, who are of the conquerors of this country, revile and mock at the religion of its natives. But as the English are celebrated for the manifestation of humanity and for administering justice, and as a great many gentlemen among them are noticed to have had an aversion to violate equity, it would tend to destroy their acknowledged character if they follow the example of the former savage conquerors in disturbing the established religion of the country; because to introduce a religion by means of abuse and insult, or by affording the hope of worldly gain, is inconsistent with reason and justice. If by the force of argument they can prove the truth of their own religion and the falsity of that of Hindoos, many would

of course embrace their doctrines, and in case they fail to prove this, they should not undergo such useless trouble, nor tease Hindoos any longer by their attempts at conversion. In consideration of the small huts in which Brahmuns of learning generally reside, and the simple food, such as vegetables &c., which they are accustomed to eat, and the poverty which obliges them to live upon charity, the missionary gentlemen may not, I hope, abstain from controversy from contempt of them, for truth and true religion do not always belong to wealth and power, high names, or lofty palaces.

Now, in the Mission-press of Shreerampore a letter shewing the unreasonableness of all the Hindoo Shastrus having appeared, I have inserted in the 1st and 2nd number of this magazine all the questions in the above letter as well as their answers, and afterwards the replies that may be made by both parties shall in like manner be published.

PREFACE

TO THE SECOND EDITION.

In giving the contents of the following pages to the world in a new edition, I think it necessary to prefix a short explanation of the origin of the controversy, and the manner in which it concluded. The BRAHMUNICAL MAGAZINE was commenced for the purpose of answering the objections against the Hindoo Religion contained in a Bengallee Weekly Newspaper, entitled "SUMMACHAR "DURPUN," conducted by some of the most eminent of the Christian Missionaries, and published at Shree-rampore. In that paper of the 14th July, 1821, a letter was inserted containing certain doubts regarding the Shastrus, to which the writer invited any one to favour him with an answer, through the same channel. I accordingly sent a reply in the Bengallee language, to which, however, the conductors of the work calling for it, refused insertion ; and I therefore formed the resolution of publishing the whole controversy with an English translation in a work of my own "the Brahmunicipal Magazine," now re-printed, which contains all that was written on both sides.

In the first number of the MAGAZINE I replied to the arguments they adduced against the Shastrus, or immediate explanations of the Veds, our original Sacred Books ; and in the second I answered the objections urged against the Poorans and Tuntrus, or Historical Illustrations of the Hindoo Mythology, shewing that the doctrines of the former are much

more rational than the religion which the Missionaries profess, and that those of the latter, if unreasonable, are not more so than their Christian Faith. To this the Missionaries made a reply in their work entitled the "FRIEND OF INDIA," No. 38, which was immediately answered by me in the 3rd No. of the Magazine; and from the continuation of a regular controversy of this kind, I expected that in a very short time, the truth or fallacy of one or other of our religious systems would be clearly established; but to my great surprize and disappointment, the Christian Missionaries, after having provoked the discussion, suddenly abandoned it; and the 3rd No. of my Magazine has remained unanswered for nearly two years. During that long period the Hindoo community, (to whom the work was particularly addressed and therefore printed both in Bengallee and English), have made up their minds that the arguments of the BRAHMUNICAL MAGAZINE are unanswerable; and I now republish, therefore, only the English translation, that the learned among Christians, in Europe as well as in Asia, may form their opinion on the subject.

It is well-known to the whole world, that no people on earth are more tolerant than the Hindoos, who believe all men to be equally within the reach of Divine beneficence, which embraces the good of every religious sect and denomination: therefore it cannot be imagined that my object in publishing this Magazine was to oppose Christianity; but I was influenced by the conviction that persons who travel to a distant country for the purpose of overturning the opinions of its inhabitants and introducing their own, ought to be

prepared to demonstrate that the latter are more reasonable than the former.

In conclusion, I beg to ask every candid and reflecting reader :—Whether a man be placed on an imperial throne, or sit in the dust—whether he be lord of the whole known world, or destitute of even a hut—the commander of millions, or without a single follower—whether he be intimately acquainted with all human learning, or ignorant of letters—whether he be ruddy and handsome, or dark and deformed—yet if while he declares that God is not man, he again professes to believe in a God-Man or Man-God, under whatever sophistry the idea may be sheltered,—can such a person have a just claim to enjoy respect in the intellectual world? and does he not expose himself to censure, should he, at the same time, ascribe unreasonableness to others?

THE LETTER ALLUDED TO

PUBLISHED IN THE

Sumachar Durpun of the 14th July, 1821.

I beg to inform the learned Public of all countries that at present Calcutta is a seat of learning and of learned men, and perhaps there is no other place where doubts arising from the interpretation of the shastrus can be removed so well as in this metropolis. I therefore state a few questions methodically. It will gratify me, and do essential good to mankind, if any one favor me with replies thereto through the "Sumachar Durpun"; for in aswering them there will not be much labour and no expense whatever.

In the first place it appears from the perusal of the Vedant Shastra, that God is one, eternal, unlimited by past, present, or future time, without form, beyond the apprehension of the senses, void of desires, pure intellect, without defect and perfect in every respect; and the soul is not different from him nor is there any other real existence besides him.

The visible world is, as it says, created by Maya alone; and that Maya is opposed to a true knowledge of God (*i.e.*, after the acquisition of a knowledge of God, the effect of Maya, which is the universe, no longer continues to appear a real existence, in the same manner as when a piece of rope is mistaken for a snake, the misconceived existence of the snake is destroyed by a knowledge of the real existence of the rope, or as the

palace of Gundhurbs (a genus supposed to be inferior only to the celestial gods) seen in a dream ceases to appear immediately after the expiration of the dream.) The world and consciousness are both declared false; they appear as if they had real existence owing to ignorance of the nature of God. An admission of the truth of these doctrines either brings reproach upon God, or establishes the supremacy and eternity in some degree both of God and of Maya.

2ndly. If the soul be the same as God, nothing can justify the belief that the soul is liable to be rewarded and punished according to its good or evil works.

3rdly. From these doctrines the perfection of God and his sufficiency cannot be maintained.

This shastru teaches also that as bubbles arise from and again are absorbed in water, in like manner through the influence of Maya the world repeatedly proceeds from, depends upon, and is absorbed into God. How can God be blameless if he is represented as a Being influenced by Maya in the creation of the world? The Ved declares, "The birth, continuation, and destruction of the world are effected by the Supreme Being." According to this, how can we admit the enjoyment of heaven and endurancance of hell by the soul?

In the second place, the Nyayu Shastru says, that God is one and souls are various; they both are imperishable; and that space, position, and time as well as atoms are eternal; and it admits that the act of creating the world attaches to God in a peculiarly united relation called Sumubayu, whereby the Deity is called the Greator of the world; and it says also that according to the good or evil works of the soul he rewards or punishes

it, and that his will is immutable. These doctrines in fact deny to God the agency of the world ; for according to them he appears, like us, to have created the world with the aid of materials ; but in reality he is above the need of assistance. After admitting the immutability of the will of God, how can we be persuaded to believe that he creates, preserves and again destroys all things at different times and bestows on the soul the consequences of its works at successive times. From these doctrines why should we not consider God and the soul as gods,* one of great authority and the other of less power, like two men, one possessed of greater energy than the other? These destroy totally the doctrine of the unity of God.

In the third place the Meemansa Shastru says that the wonderful consequences of the various sacrificial rites consisting of incantations composed of the Sunskrit language and of different offerings, are God. In this world among mankind there are various languages and many shastrus ; and sacrificial articles and language both are insensible and in the power of men : they are, however the cause of rites. How can we call God the consequences of the rites which are produced by men ? Moreover, God is said by this shastru to be mere rites, and at the same time one ; but we see that rites are various : how can then God be proved one according to these doctrines ? In a country where rites are performed through a language, different from Sunskrit, why should not that country be supposed without God ? The Patunjul Shastru represents yog of six kinds in lieu of

* In the Bengali version we find দেউতা little God.—ED.

rites : therefore it is, according to the above-stated arguments, included in the Meemansa Shastru.

In the fourth instance, the Sankhyu Shastru says that nature and the God of nature are operating jointly, like the two halves of a grain of vetch ; and on account of the supremacy of the latter he is called the invisible God. How, according to these doctrines, can God be considered one ? Why do we not believe the duality of God ?

The remaining part of the letter is to be inserted in the 2nd number of this magazine.

Reply to the above letter, to which reply the Editor of the Sumachar Durpun denied insertion.

I observed in the 'Sumachar Durpun' of the 14th July, 1821, sent me by a respectable native, an attempt of some intelligent though misinformed person to shew the unreasonableness of all the Hindoo shastrus and thereby to disprove their authority. The missionary gentlemen had before been in the habit of making these attempts only in discourses with the natives or through publications written expressly with that view. But now they have begun the same attacks through the medium of a newspaper. I have not, however, felt much inclined to blame the conduct, because the Editor has requested an answer to the writer, to whom I therefore reply as follows.

You, in the first place, attempt to shew the folly of the Vedant, and for that purpose recount its doctrines, saying " that it teaches God to be one, eternal, unlimit-

ted by past present or future time, without form or desires, beyond the apprehension of the senses, pure intellect, omnipresent, without defect and perfect in every respect ; and that there is no other real existence except him, nor is the soul different from him ; that this visible world is created by his power *i.e.* Maya, and that Maya is opposed to a true knowledge of God. (*i. e.* after the acquisition of a knowledge of God the effect of Maya, which is the universe, no longer continues to appear as a real existence, in the same manner as when a piece of rope is mistaken for a snake the misconceived existence of the snake is destroyed by a knowledge of the real existence of the rope, or as the palace of Gundhurbs seen in a dream ceases to appear immediately after the expiration of the dream.)" Now, you allege these faults in these doctrines. 1st. An admission of their truth either brings reproach upon God or establishes the supremacy and eternity both of God and of Maya. As you have not stated what reproach attaches to God from the admission of these doctrines, I am unable to answer the first alternative. If you kindly particularize it, I may endeavour to make a reply. As to the latter alternative respecting the supremacy and eternity of Maya, I beg to answer, that the followers of the Vedant (in common with Christians and Mussulmans who believe God to be eternal) profess also the eternity of all his attributes. Maya is the creating power of the eternal God, and consequently it is declared by the Vedant to be eternal. "Maya has no separate existence ; it is the power of God and is known by its effects as heat is the power of fire and has no separate existence, yet is known from its

"effects" (quoted in the Vedant)*. Should it be improper to declare the attributes of God eternal, then such impropriety applies universally to all religious systems, and the Vedant cannot be alone accused of this impropriety.

In like manner, in the Vedant and in other systems, as well as in common experience, the superiority of substance over its qualities is acknowledged. The Vedant has never stated, in any instance, the supremacy both of God and of Maya, that you should charge the Vedant with absurdity.

The second fault which you find, is that if the soul be the same as God, nothing can justify the belief that the soul is liable to be rewarded and punished according to its good and evil works; for such a belief would amount to the blasphemy that God also is liable to reward and punishment.

I reply—The world, as the Vedant says, is the effect of Maya, and is material; but God is mere spirit, whose particular influences being shed upon certain material objects are called souls, in the same manner as the reflections of the sun are seen on water placed in various vessels. As these reflections of the sun seem to be moved by the motion of the water of those vessels without effecting any motion in the sun, so souls, being, as it were, the reflections of the Supreme Spirit on matter, seem to be affected by the circumstances that influence matter, without God being affected by such circumstances. As some reflections are bright from the purity of the water on which they are cast, while others

seem obscure owing to its foulness, so some souls are more pure from the purity of the matter with which they are connected, while others are dull owing to the dullness of matter.

As the reflections of the sun, though without light proper to themselves, appear splendid from their connexion with the illuminating sun, so the soul, though not true intellect, seems intellectual, and acts as if it were real spirit from its actual relation to the Universal Intellect: and as from the particular relations of the sun to the water placed in different pots, various reflections appear resembling the same sun in nature and differing from it in qualities; and again as these cease to appear on the removal of the water, so through the peculiar relation of various material objects to one Supreme Spirit, numerous souls appear and seem as performing good and evil works, and also receiving their consequences; and as soon as that relation ceases, they, at that very minute cease to appear distinctly from their original. Hence God is one, and the soul, although it is not in fact of a different origin from God, is yet liable to experience the consequences of good and evil works; but this liability of the soul to reward or punishment cannot render God liable to either.

The third fault alleged by you, is, that from the doctrines alluded to, the perfection of God and his sufficiency cannot be maintained. This is your position, but you have advanced no arguments to prove it. If you afterwards do, I may consider the force of them. If you, however, mean by the position that if souls be considered as parts of God, as declared by the Vedant, and proceeding from the Supreme Spirit, God must be

insufficient and imperfect ; I will in this case refer you to the above answer, that is, although the reflections of the sun owe to him their existence and depend upon and return to the same sun, yet this circumstance does not tend to prove the insufficiency or imperfection of the sun.

Moreover, you say the Vedant teaches that as bubbles arise from and again are absorbed in water, in like manner through the influence of Maya the world repeatedly proceeds from, depends upon, and is absorbed into God ; and hence you infer that, according to this doctrine, the reproach of God's being under the influence of Maya attaches to the Deity. I reply, that the resemblance of the bubbles with the world is maintained by the Vedant only in two respects : 1st. as the bubbles receive from water through the influence of the wind, their birth and existence, so the world takes by the power of God, its original existence from the Supreme Being and depends upon him ; and 2ndly, that there is no reality in the existence either of bubbles or of the world. When we say such a one is like a lion, we mean resemblance only in respect of courage and strength and not in every respect, as in point of shape, size &c. In like manner the resemblance of the world to bubbles, in this instance, lies in point of dependence and unreality. Were the similarity acknowledged in every respect we must admit God to be an insensitive existence like a portion of water and the world as a bubble to be a small part of God moving sometimes on the surface of the Deity and again uniting with him. Those who look only after faults, may think themselves justified in alleging that in consequence of

the comparison of the world to bubbles of water and of Maya to the wind, as found in the Vedant, God is supposed to be influenced by Maya.

Maya is the power of God through which the world receives its birth, existence and changes ; but no men of learning who are not biassed by partiality, would infer from these opinions an idea of the inferiority of God to Maya, his attribute. For as men of every tribe and of every country whatsoever acknowledge God to be the Cause of the world, they necessarily consider him possessed of the power through which he creates the world. But no one is from this concluded to believe that God is subordinate to that power. God pardons the sins of those that sincerely repent, through his attribute of mercy : this cannot be taken as an admission of the Deity's subjection to his own mercy. The followers of the Vedant say, that Maya is opposed to knowledge, for when a true knowledge of God is obtained, the effect of Maya, which makes the soul appear distinct from God, does immediately cease.

The term *Maya implies, primarily, the power of creation, and secondarily, its effect, which is the Universe. The Vedant, by comparing the world with the misconceived notion of a snake, when a rope really exists, means that the world, like the supposed snake, has no independent existence, that it receives its existence from the Supreme Being. In like manner the Vedant compares the world with a dream : as all the objects seen in a dream depend upon the motion of the mind, so the existence of the world is dependent upon the being of God, who is the only object of supreme love ; and in declaring that God is all in all

and that there is no other substance except God, the Vedant means that existence in reality belongs to God alone. He is consequently true and omnipresent; nothing else can bear the name of true existence. We find the phrases, God is all and in all, in the Christian books; and I suppose they do not mean by such words that pots, mats &c. are gods. I am inclined to believe that by these terms they mean the omnipresence of God. Why do you attempt, by cavils, to find fault with the Vedant?

All the objects are divided into matter and spirit. The world, as the Vedant says, is but matter, the effect of Maya, and God is spirit. Hence, as every material object takes its origin from the universal matter under the superintendence of the Supreme Spirit, and again returns to its origin; so all individual perceiving existences, called souls, like reflections of the sun, appear differently from each other depending upon the universal perception and again returning to it. We see the flame of one candle appearing differently from that of another, but as soon as its connexion with the candle is over, each is absorbed into the universal heat. In like manner, the individual spirits return to the universal Supreme Spirit, as soon as its connexion with matter is destroyed.

Whether is it more reasonable to say that the intellectual soul has its origin from the universal pure Spirit, or that the soul is made of nothing or of insensible matter? If you say God is omnipotent, he can therefore produce the soul from nothing, you would be involved in difficulties; one of which is that as God is not a perceptible object, we can establish his existence only from

reason and experience : were we to set aside reason and experience in order to admit that the soul or any other object is made from nothing, there would remain no means to prove the existence of God, much less of his omnipotence. It would strengthen atheistical tenets and destroy all religion, to defy inference from experience.

You find fault with the Nyayu Shastru, that it declares, that God is one, and souls are various, but both imperishable ; that space, position and time, as well as atoms are eternal ; and that the power of creation resides in God in a peculiarly united relation. It says also that God allots to the soul the consequences of its good and evil works ; and that he is possessed of immutable will. Hence you maintain that according to these doctrines, God cannot be supposed to be the true Cause of the world ; because he, like us, creates things with the aid of materials, such as matter &c. I reply— Every professor of any theistical system, such as the followers of the Nyayu doctrines, and those of Christianity, believe that God is not perishable, and that the soul has no end. The soul, during an endless period, either enjoys the beautitude procured by the acquisition of a knowledge of God, or receives the consequences of works. In like manner, they both believe that it is God that bestows on the soul the consequences of its good and evil actions ; and that the will of God is immutable. If any fault be found with these doctrines, then the system of the Nyayu and of Christianity both must be equally subject to them ; for both systems maintain these doctrines.

Besides, different objects, as the Nyayu says, are of course produced at different times, a circumstance

which cannot disprove the eternity of the will of God, who is beyond the limits of time ; but all other objects are effected at certain times as appointed by the eternal will of God.

The relation which subsists between a substance and its quality or action, is called "Sumubayu" and by that relation the act of creating the world resides in the Creator, a fact which is acknowledged by almost all theists. No being can be called an agent, unless an action be found in him.

No one can ever conceive any object, whether God or not-God, divested of space and time. If you therefore set aside the idea of space and time, you will not be able to prove anything whatever. Both the followers of the Nyayu and of the Christian religion believe God to be eternal, that is, he exists from eternity to eternity ; and the very term eternity, implying duration without beginning or end, makes it coeval with God. But if we mean by the eternal existence of God, that he had no beginning in point of time nor will he have an end—this definition is not only applicable to God and to time, but also points out even that the notion of the eternity of God depends on the notion of time.

It is obvious that the material cause of the world is its most minute particles, whose destruction is evidently impossible : these are called "unoos" or atoms. The immaterial God cannot be supposed the material cause of those particles, nor can Nothing be supposed to be the cause of them : therefore, these particles must be eternal, and are only brought into different forms, at different times and places, by the will of God. We see

all that originate in volition or voluntary causes, producing effects by means of materials ; and as God is acknowledged by all parties to be the voluntary cause of the world, he therefore is believed to have created the world by means of matter, space, and time. The objection which you make to this system, is, that according to this doctrine the Creator of the world and the individual soul, which is also a partial creator, should be considered gods ; the only difference would be that the former is greater than the latter. I reply—Such objection is not applicable to this system ; because God is an independent agent, and the Creator of the whole world ; but the soul is an inferior agent dependent in all its acts on the will of God. No partial resemblance can establish the equality of any being with God ; for Christians and Hindoos ascribe to God and to the soul, will and mercy ; but neither of them supposes that therefore both are Gods, but that one is superior and the other inferior.

You object to the Meemansa, saying that it declares God to be the wonderful consequences occasioned by the performance of various sacrificial rites consisting of various articles, and of incantations composed of Sanskrit words ; but that among mankind there are various languages and shastrus, and both language and sacrificial articles are but insensible and under the power of man. How can God be the consequences of rites, the product of language and sacrificial articles, both of which are in the power of human beings ? And you again say, that according to the Meemansa doctrines, God is one and that he is mere rites ; but rites are various. How can the unity of God, according to these senti-

ments, be maintained ? Especially in those countries where rites are not performed in the Sunskrit language, God cannot exist. I reply, in the first place, the two objections offered by you are inconsistent with each other ; for first you say that God is said by the Meemansa to be the consequences of rites, and again you say that he is declared to be rites themselves. However, the followers of the Meemansa are of two classes : one do not carry their view further than the performance of rites, and they are reckoned among atheists ; another sect profess the existence of God, but they say that the reward or punishment which we experience is the consequence of our works, to which God is quite neutral ; and they maintain that to say that God, by inducing some men to pray to him or to act virtuously, rewards them, and at the same time neglects others and then punishes them for not having made their supplications to him, (though both are equally his children) amounts to an imputation against God of unjust partiality. Hence it is evident, that* according to the doctrines of this sect, the unity of God is well maintained.

In attempting to expose the Patunjul Dhurshun you say that it recommends to man, in lieu of rites, to perform, yog (or the regulating of breath in a particular mode which is calculated to divert the human mind from all wordly objects :) therefore the objections applicable to the Meemansa are applicable to the Patunjul also.

I reply—It is declared in the Patunjul that through means of yog man may surmount all the distress and grievances of the world whereby he may enjoy beatitude, and that God is pure and beyond the apprehension of the senses and is the Superintendent of the universe.

I am therefore at a loss to know upon what ground you have placed the Patunjul on a level with the Meemansa.

You find fault with the doctrines of the Sankhyu that it represents the Ruler of nature and nature as the two halves of a grain of vetch, but on account of the supremacy of the former he is called the invisible God. Hence you infer the duality of the Deity. I reply that the invisible but pervading nature is said by the Sankhyu to be; under the influence of the Supreme Spirit, the cause of the existence and continuation of the universe. Nature is therefore declared by the Sankhyu to be subordinate to, and dependent on the perceiving Spirit, and consequently the Spirit is the Supreme God.

The commentators, in their interpretation of the Ved, though they differ from each other on subordinate subjects, yet all agree in ascribing to him neither *form* nor *flesh*, neither *birth* nor *death*.

The remaining part of the answer is to be inserted in the 2nd number of the Magazine.

NUMBER SECOND

OF THE

BRAHMUNICAL MAGAZINE.

Translation of an extract from a letter (shewing the unreasonableness of the Hindoo Shastras,) which, appeared in the Sumachar Durpun, a weekly newspaper printed at the Mission Press, Shreerampore, of date July 14, 1821.

FIFTHLY.* In the Poorans and Tuntrus the worship of God as possessing various names, forms and localities is ordered for the benefit of mankind and the choosing of a spiritual teacher and submitting implicitly to his instructions, are also strictly enjoined ; and they also enjoin the belief that such visible gods—although having, like us, women and children, although subject to the senses and discharging all bodily functions—are omnipresent. This is very wonderful. In the first place, from this it follows that there are many gods, and that they are subject to the senses. Secondly, the omnipresence of a being possessed of name and form is incredible. If you say his organs are not like ours, we acknowledge it. But if he is not possessed of organs composed of the material elements like us, then we must consider him as possessed of organs composed of immaterial elements ; but material existences can never know immaterial objects, why then should I acknowledge him to be possessed of names and forms?

Continued from page 174—Ed.

Thirdly, that the Shastru says that God is possessed of name and form but that mankind cannot see him with their natural eyes. On this ground, how can I acknowledge his forms and names? Fourthly, in that shastru there is an account of the regard due to the words of a spiritual teacher. If any one is unacquainted with a particular subject how can his instructions on that subject be of any advantage? There would be some more reason, if any one desirous of knowing the way of God from another should first ascertain his qualifications and then put confidence in him. Any mode of receiving religious instruction besides this, although it may be agreeable to the popular practice, will be productive of no advantage.

SIXTHLY. According to the doctrine of the Hindoo Shastrus, mankind are repeatedly born and repeatedly die, assuming through the influence of their works animate or inanimate bodies. According to one sect there is the eternal enjoyment of heaven or endurance of hell after death, and according to another sect there is no future state; and all the inhabitants of this world, except the inhabitants of Hindoostan, receive no consequence of their works and are not subject to works. Which of these is true? and what way is it possible that they can all alike be consistent with the shastrus?

A learned person has sent from a distant place a letter containing these few questions. His wish is to obtain an answer to each question and it has accordingly been printed: Whoever writes a proper answer may have it printed and everywhere distributed by sending it to the Shreerampore printing office.

REPLY TO THE FOREGOING.

Translation of an extract from a reply in defence of the Hindoo Shastrus which was sent to the Editor of the Sumachar Durpun, but was not inserted in that paper.

FIFTHLY. You find fault with the Poorans and Tuntras that they have established that the duty of worshipping God, for the benefit of mankind, as possessing various forms, names and localities; because they order to have a spiritual teacher, and to repose implicit confidence in his words: because they acknowledge the omnipresence of a Being whom yet they allow to be possessed of form, wife, and children, subject to the senses, and discharging all bodily functions; and because according to this, in the first place, it appears that there are many gods and that they enjoy the things of this world: that secondly, the omnipresence of a being possessed of name and form is incredible: and that thirdly, those Shastrus affirm that God is possessed of name and form; but mortals cannot perceive him by their bodily eyes—how on this ground can we acknowledge his name and form?

I answer. The Poorans &c. agreeable to the Vedant represent God in every way as incomprehensible and without form. There is, moreover, this in the Poorans, that lest persons of feeble intellect unable to comprehend God as not subject to the senses and without form, should either pass their life without any

religious duties whatsoever or should engage in evil work—to prevent this they have represented God in the form of a man and other animals and as possessed of all those desires with which we are conversant whereby they may have some regard to the Divine Being. Afterwards by diligent endeavours they become qualified for the true knowledge of God: but over and over again the Poorans have carefully affirmed, that they have given this account of the forms of God with a view to the benefit of persons of weak minds, and that in truth, God is without name, form, organs, and sensual enjoyment. “Weak and ignorant persons, unable to know the supreme and indivisible God, think of him “as possessed of certain limitations.” (Sentence quoted in the commentary upon the Mandookyu Oopunishud.) “For the assistance of the worshippers of the Supreme Being, who is pure intellect, one, without divisibility or “body, a fictitious representation is given of his form” (a sentence of Jumudugnee quoted by the Smarttu.) “According to the nature of his qualities, his various forms have been fictitiously given for the benefit of those worshippers who are of slow understanding.” (Mehaniwan Tuntru.)

But it is particularly to be noticed, that there is no end of the Tuntrus. In the same manner the Muha-poorans, Poorans, Oopupoorans, Ramayuna &c., are very numerous: on this account an excellent rule from the first has been this, that those Poorans and Tuntrus which have commentaries, and those parts which have been quoted by the acknowledged expounders, are received for evidence; otherwise a sentence quoted on the mere authority of the Poorans and Tuntrus is not

considered evidence. Those numerous Poorans and Tuntrus which have no commentary and are not quoted by any established expounder may probably be of recent composition. Some Poorans and Tuntrus are received in one province, the natives of other provinces consider them spurious ; or rather, what some people in a province acknowledge, others considering it to be only recent, do not receive ; therefore those Poorans and Tuntrus only which have been commented upon or quoted by respectable authors are to be regarded. A commonly received rule for ascertaining the authority of any book is this, that whatever book opposes the Ved, is destitute of authority. "All Smrities which are "contrary to the Ved, and all atheistical works, are not "conducive to future happiness : they dwell in darkness." MUNOO. But the missionary gentlemen seldom translate into English the Oopunishuds, the ancient Smrities, the Tuntrus quoted by respectable authors and which have been always regarded. But having translated those works which are opposed to the Veds, which are not quoted by any respectable author, and which have never been regarded as authority, they always represent the Hindoo Religion as very base. •

With a view to prove the errors of the Poorans and Tuntrus, you say, that the Poorans represent God as possessed of various names and forms, as possessed of a wife and children, and as subject to the senses, and to the discharge of bodily functions ; from which it follows that there are many gods, that they are subject to sensual pleasure, and the omnipresence of God cannot be maintained. I therefore humbly ask the missionary gentlemen, whether or not, they call Jesus

Christ, who is possessed of the human form and also the Holy Ghost who is possessed of the dove shape, the very God? (1).^{*} And whether they do not consider that Jesus Christ, the very God, received impressions by the external organs, eyes &c. and operated by means of the active organs, hands &c. And whether or not they consider him as subject to all the human passions? Was he angry or not? (2) Was his mind afflicted or not? (3) Did he experience any suffering or pain? (4) And did he not eat and drink? (5) Did he not live a long time with his own mother, brothers and relations? (6) Was he not born, (7) and did he not die? (8) And did not the Holy Ghost, who is the very God, in the form of a dove remove from one place to another? (9) And did he not beget Jesus Christ by his intercourse with a woman? (10) If they acknowledge all this, then they cannot find fault with

* In an 'Abstract' (see our note on page 162) from this number of the Brahmunical Magazine published in 1827 the following notes (1 to 10) were added.—Ed.

1 "And the Holy-Ghost descended in a bodily shape like a dove upon him;" Luke Chap. III. v. 22.

2 "And, when he had looked round about on them *with anger*;" Mark Chap. III. v. 5.

3 "And being in an *agony*, he prayed more earnestly: and *his sweat* was as it were great *drops of blood* falling down to the ground." Luke Chap. XXII. v. 44.

4 "Jesus *cried* with a loud voice, saying, My God, My God, why hast thou *forsaken me*." Matthew Chap. XXVII. v. 46.

5 "The Son of man is come *eating and drinking*;" Luke Chap. VII. v. 34.

6 "And he went down with them and came to Nazareth, and was *subject unto them*;" Luke Chap. II. v. 51.

the Poorans, alleging that in them the names and the forms of God are established, and that according to them God must be considered as subject to the senses, and as possessing senses and organs, and that God must be considered as having a wife and child, and as not possessed of omnipresence on account of his having a form. Because all these errors *viz.* the plurality of gods, their sensual indulgence and their locality are applicable to themselves in a complete degree. To say that everything, however contrary to the laws of nature, is possible with God, will equally afford a pretence to missionaries and Hindoos in support of their respective incarnations. The aged Vyas has spoken truth in the Muhabharut: "O king! a person sees the faults of another although they are like the grains of mustard seed, but although his own faults are big as the Bel fruit looking at them he cannot perceive them." Moreover the Poorans say that the names, forms and sensual indulgence of God which we have mentioned, are fictitious; and we have so spoken *viz.* with a view to engage

7 "When Jesus *was born* in Bethlehem &c." Matthew Chap. II. v. 1.

8 "And they shall scourge him and put him *to death*." Luke Chap. XVIII. v. 33.

9 Luke, Chap. III. v. 22.

10 "The Holy-Ghost *shall come* upon thee &c." Luke Chap. I. v. 35. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she *was found with child of the Holy-Ghost*." Matthew Chap. I. v. 18.

the minds of persons of weak understanding ; but the missionary gentlemen say that the account which is given in the Bible of the names, forms and sensual indulgence of God is real. Therefore the plurality of gods, their locality and subjection to sensual indulgence, are faults to be found in a real sense, only in the system of the missionary gentlemen.

Secondly, the Hindoo Poorans and Tuntrus, in which the fictitious account is given, are subordinate to the Ved, but are not the very Ved itself : when they disagree with the Ved their authority is not regarded. "When the Ved and the Poorans disagree, the Ved must be regarded ; pious men will always explain the Poorans &c., in agreement with what the Ved declares." (Quotation by the Smarttu.) But the missionary gentlemen consider the Bible as their Ved, and in explaining it, have, in this manner, dishonoured God in a real sense. A real error, therefore, and an excess of error is discovered in their own system.

You have moreover asked, what advantage can be derived from the instructions of a spiritual teacher, who is himself ignorant of what he professes to teach ? What advantage is there in adopting a spiritual teacher according to the popular practice in this country ? I reply, this objection is not at all applicable to the Hindoo Shastru, because the Shastru enjoins that such a spiritual teacher must be chosen as is acquainted with what he teaches, but in choosing any other sort of spiritual teacher no spiritual benefit is obtained for the purpose of divine knowledge. "He, taking in his hand the sacrificial wood, must approach to a spiritual teacher who is well read in the Veds and

devoted to the faith of Brahmun." (Moonduk Ved.) "There are many spiritual teachers who take the wealth of their disciples ; but a spiritual teacher who removes the errors of his disciples, O ! goddess, is difficult to be obtained" (Tuntru.) The definition of a spiritual teacher "He is subdued in the members of his body and affections of his mind, of honourable birth &c." (Quotation by Krishnanund).

You say at the end, that according to one Hindoo Shastru, by means of works the body repeatedly becomes animate or inanimate ; that, according to another sect, after leaving the body there is either the eternal enjoyment of heaven or the eternal endurance of hell ; and that according to another sect there is no future state. I answer,—It is not contained in any part of the Hindoo Shastru that there is no future state : this is an atheistical tenet. But it is true that the Shastru says, that even in this world, the consequences both of some good and some evil works are experienced, or God after death inflicts the consequences of the sins and holiness of some in hell and heaven, or the Supreme Ruler bestows the consequences of the sins and holiness of others, by giving them other bodies either animate or inanimate. In this, what mutual disagreement appears such as you have attempted to establish ? According to the Christian doctrine, likewise, there are various kinds of consequences attached to different actions ; God even in this world gives the punishment of sins and rewards for holiness, as in the case of the Jews. It is written in the Bible, that even in this world God punished their sins and rewarded their holiness ; moreover Jesus Christ himself has said, that by giving alms openly, fruit will be obtained

only in this world;* and it is also written in the Bible that some have enjoyed good and suffered evil after death. By saying so, no inconsistency appears in the Bible; because God is the rewarder, and he gives some the consequences of their deeds in this world, others in the next. Christians all allow, that after the destruction of the body, God, at the time of judgment, gives a body to the spirit, and bestows on this corporeal spirit the consequences of its good and evil works. If they believe that, contrary to the laws of Nature, God can give a body to the spirit and make it receive the consequences of its works, then why should they express surprise, if, in consistency with these laws, God shall, by having given a body, bestow on the spirit in this world the consequences of its works? You have said that all the inhabitants of the world except those of Hindoostan receive no consequences of their works. Such a sentiment is not contained in any part of their Shastru. But you also say that all the other inhabitants of the world have no works; the meaning of which is that they have no rites prescribed by the Ved; which is indeed correct: therefore the Shastru is in every respect perfectly consistent. You will consider the same here of the Durshuns; that is all the Durshuns call God incomprehensible; and above all, in considering the nature of other objects, those who variously understood the meaning of the Ved expressed themselves differently. In the same manner although the commentators on the Bible in some parts disagree, this is no fault of the Bible and no diminution of the reputation of the commentators.

* Matthew, chap. VI. v. 2. (Note in the third edition.—ED.)

I have now written what I intended respecting the errors which, contrary to reason, you have stated to be in the Hindoo Shastru. The revernd missionaries are in Calcutta, Shreerampore and various other places. What is afterwards written, is intended to ascertain how far *their* doctrines are agreeable to reason.

They call Jesus Christ the Son of God and the very God :—How can the son be the very Father ?

They sometimes call Jesus Christ the Son of m'an, and yet say no man was his Father.

They say that God is one, and yet say that the Father is God, the Son is God and the Holy Ghost is God.

They say that God must be worshipped in spirit and yet they worship Jesus Christ as very God, although he is possessed of a material body.

They say that the Son is of the same essence and existence at the Father, and they also say that the Son is equal to the Father. But how can equality subsist except between objects possessed of different essences and existences ?

I shall be much obliged by answers to these enquiries.

SHIVUPRUSAD SURMA.

NUMBER THIRD

OF THE

BRAHMUNICAL MAGAZINE.*

In the Friend of India No. 38 a reply has been made in English to the 2nd number of the Brahmuncal Magazine composed both in English and Bengali and published a few weeks ago. As the controversy in question is intended by both parties chiefly for the benefit of the Hindoo community and secondarily for the use of Europeans, I feel much disappointed in my expectation of being favoured by the editor or his colleagues with a reply in English and Bengali to insert in the next number of my Magazine. I however must receive it as it is, and beg to be allowed to make a few remarks on the reply.

As to my first question proposed in the Magazine in the following words, "They call Jesus Christ the son of God and the very God—how can the son be the very father?," the Editor denies the accuracy of

* The first three numbers of the Brahmuncal Magazine were published in 1821, and the fourth in 1823, each being a separate tract. In the second edition of the first three numbers they were put together as we have reprinted them here. (See our note page 169). In the year 1827 another edition of the Magazine was published, the 2nd and 4th numbers being published with some portion of the original left out and some portions revised, under the title of Extracts from the Brahmuncal Magazine &c., and the 3rd number in full. In this (third) edition of the 3rd Number we find the following introduction by Chundra Shekhar Dev.—

the information on which I found this question, and firmly asserts that "the Bible nowhere says that the son is the father." I therefore deem it necessary to shew my reason for the above query, leaving it to the public to pronounce on the justifiableness of it, either in their conversation or religious publications. Christian teachers profess that God is one, and that Jesus Christ is the son of God. Hence I naturally concluded that they believe the son to be the father, and consequently questioned the reasonableness of such a doctrine. For when a person affirms that such a one, say James, is one, and that John is in his son, and again says that John is actually James, we should naturally conclude that he

"ADVERTISEMENT.

In the following pages will be found a new edition of the third number of the *Brahmunical Magazine*, as a reply to an article published in "the *Friend of India*" No. 38, a well-known missionary periodical issued from Shreerampore in Bengal. To my great surprise the above number has still (for about 5 years) remained unanswered, notwithstanding the subject has often been brought to the notice of the missionary gentlemen during that period through means of the public papers, although the missionaries themselves were the aggressors, having first provoked the controversy.

I, in this instance, content myself with a single quotation from the Editor of the *Brahmunical Magazine*, shewing the line of conduct which the gentlemen ought to have pursued; I was influenced by the conviction, that persons, who travel to a distant country for the purpose of overturning the opinions of its inhabitants and introducing their own peculiar sentiments, ought to be prepared to demonstrate that the latter are more reasonable than the former.'

"CHUNDRA-SHEKHUR DEV."

Calcutta, 1827.

means that John the son is James the father, and be at liberty to ask how can John the son be James the father? But as the Editor, a leading minister of that religion, declares that "the Bible nowhere says that the son is the father, but says that the son is equal to the father, in nature and essence" and "distinct in person" &c. and recommends me to reflect on mankind, of whom "every son, who has not the same human nature with his father, must be a monster." It would be too much boldness on my part to give preference to my apprehension of the meaning of the Bible over that of the Editor. I would therefore have admitted (as suggested by the Editor) that the son of God is God, on the analogy and in the sense that the son of a man is a man, had I not been compelled by his very suggestion to reject entirely his other still more important assertion, that is, the coeval existence of the son with the father. For, the belief of the nature of the son of man being the same as that of the father, though it justifies the idea of the son of God being God, is utterly repugnant to the possibility of the son being coeval with his father. It is evident that if a son of man be supposed coeval with his father, he must be considered something more extraordinary than a monster!

It is believed by all religious sects, that when God reveals his will or law to the human race, he reveals it through their language in its common acceptation. I beg, therefore, of the Editor, to favour me with a direct reply to the following question.—Do the missionary gentlemen take the word "God" as a proper name or as a common one, all nouns being

divided into two kinds, common and proper? In the former case, that is, if they consider the term "God" appropriated to one individual existence as every other proper name is, they must relinquish the idea of the son of God being the very God. How can we think the son of John or James to be John or James, or coeval with John or James? And in the latter case, that is, if they receive the term "God" as common name, they may maintain the opinion that the son of God is good in the same way as the son of a man is man, which, as the Editor says, "must necessarily be the case," but they, in this case, cannot be justified in professing a belief in the equal duration of the son with the father; for *every son, whatever may be his nature, must have existence originating subsequently to that of his own father.* The only difference between these two common nouns "God" and "man" would be, that the latter includes a great many individuals under it and the former only three distinct persons, though of superior power and nature. But no smallness of the number or mightiness of power of persons under one common name, can exclude it from being classed as a general noun; for it is well established by the observers of nature that the number of individuals comprised under the term "mankind" is much less, and their nature is far more mighty, than the living embryos in the milt of a single cod-fish—a circumstance which does not make man less a genus than the term fish.

We see individuals under one term of mankind, though they are distinct in person, yet one in nature, as being all men. In like manner three beings under one god-head, according to the Editor, though they are distinct in

person are yet, I infer, considered by him one in nature as gods,—god the Father, god the Son, and god the Holy Ghost. Is this the unity of God which the Editor professes? Can this doctrine justify him in ridiculing Hindoo polytheism, because many of them say, that under one Godhead there are more than three beings distinct in person but one in nature?

As to my third question "They say God is one, and yet say that the Father is God, the Son is God and the Holy Ghost is God", the Editor admits the fact, as he says, that "the Bible ascribes the same divine nature and perfections to the Father, the Son and the Holy Spirit, and yet declares that though distinct in person they are one in nature and attributes," that "it (the Bible) teaches men to worship each of them as God," and that "the Father, Son and Holy Ghost are described in Scripture as equally giving grace and peace to men, as pardoning sin and leading men into the paths of righteousness. "But instead of shewing the reasonableness of the idea of three distinct gods being one God, as requested, he confesses the total inconsistency of this doctrine with reason and makes the Bible responsible for it, saying, " But the Bible, while it fully reveals these facts, still forbears to inform us how the Father, the Son and the Holy spirit exist and form the triune God"; and adds, "nor had it informed us, are we certain that we should have comprehended it." The Editor or his colleagues ought to have taken into consideration such unreasonableness attaching to the most important of all their doctrines before they had published in the "Sumacher-Durpun" the letter accusing the Vedant and the rest of the Hindoo Shastrus of want

of reason—a circumstance which might have saved the Editor the reluctant avowal of the unreasonableness of the foundation of his own system of faith. The Editor, however, attempts to procure belief for this doctrine so palpably contrary to reason and experience, under the plea that “there are many things which pass around and within us, of the manner of which we can form no just idea, though no one doubts their truth. We know not how plants and trees draw matter from the earth* and transform it into the leaves, flowers, and fruits, although no one questions the fact;—nor how mind so acts upon matter as to enable a man at will to raise his hand to his head, and with it to perform the hardest labour. Until we comprehend the manner in which these operations on matter are effected, which constantly pass around and within us, we have little reason to complain, because the triune God has not condescended to inform us of the precise mode in which his infinite and glorious nature exists and acts.” How is it possible for the Editor, or for any one possessed of common sense, not to perceive the gross error of drawing an analogy from things around and within us to the three distinct persons of the God-head in one existence, which so far from being around or within us, exist only in the imagination of the missionaries.*

Here the growth of a tree and its producing leaves and flowers, as well as the operation of mind on matter, being around and within us, are commonly perceptible by all men whether Christians or not Christians, a denial

* ‘The missionaries’ is the reading of the third edition, in the first two editions it was ‘Christians.’

of which is utterly impossible for one who is possessed of the senses. It is very true that the exact manner in which plants grow or the mind operates, and the precise principles of nature which act upon them, are not thoroughly understood. But all that these facts amount to is, that things around or within us, whether visible or demonstrated by visible facts, compel conviction. Do the three distinct persons of the Godhead in unity exist like growing trees or bodies joined to mind? Are they phenomena commonly perceptible alike by Christians? Or are they like mountains of ice in northern countries, which, though they are not seen or felt by us, yet are reported to us by eye-witnesses, without any contradiction from others who have also passed the places where they are said to exist, and where they are liable to be seen by any one, that we should be compelled to believe the existence of the triune God like that of growing trees, operating minds, or mountains of ice, though we cannot understand them; or rather though we find them exactly contrary to what we have understood? Christians may perhaps consider the Trinity as perceptible by them through the force of early instructions, in the same manner as the followers of the Tantru doctrines among Hindoos in Bengal consider God as consisting of five distinct persons and yet as one God, and as the generality of modern Hindoos esteem numerous incarnations under one Godhead almost as an experienced fact from their early habits. How can Christians, who in general justly pride themselves on their cultivated understanding, admit such an analogy or justify any one in misleading others with such sophistries? The only excuse which I feel inclined to make for them, and perhaps a true one, is, that the

enlightened amongst them, like several of the Greek and Roman philosophers, yield, through policy, to the vulgar opinions, though fully sensible of the unjustifiableness of them. I am, however, sorry to observe that the minds of a great number of Christians are so biassed in favour of the doctrine of the Trinity from the strong impression made on them by education in their youth, that they can readily defy the suggestions of the senses, reason, and experience in opposition to this doctrine. They accuse Brahmunical priests of having an unjust ascendancy over their pupils, while they forget how greatly Christians are influenced by their ministers so as to overlook the error of such an analogy as the above, and others of a similar nature.

The Editor has first declared that "the Bible forbears "to inform us how the Father, the Son, and the Holy "Spirit exist" &c., "the triune God has not descended "to inform us of the precise mode in which his infinite "and glorious nature exists and acts";—nevertheless as he particularizes the mode of their existence and actions separately and distinctly from the authority of the Bible, stating that "the Son" who has existed with the Father from eternity has created heaven and earth" that "from "his infinite pity to sinful men he condescended, *to lay aside his glory for a season*;" that "taking on himself *the form of a servant* he might worship and obey the father as his God"; that "he prayed his father to glorify him only with his own glory which he had with his father before the foundation of the world and which for a season he had laid aside;" that "he was permitted to ascend up where he was before;" and that lastly "he was seated at the right-hand of the Majesty on high"

who "gave him as mediator all power in heaven and earth;" and that God the Spirit was also pleased to testify to men his approbation of the Son's becoming incarnate, by visibly descending upon him in the form of a dove." Notwithstanding their different locations, different actions and distinct existences, the Editor represents them as one, and also demands of the rest of the world a belief in their unity. Is it possible even to conceive for a moment the identity between three Beings, one of them in heaven expressing his pleasure at the conduct of the second, who at the same time on the earth was performing religious rites, and the third of them then residing between heaven and earth descending on the second at the will of the first. If the difference of bodies and situations as well as of actions and employments, be not sufficient to set aside the idea of the identity and real unity of persons, there would be no means of distinguishing one person from another, and no criterion would be left for considering a tree different from a rock or a bird from a man. Is this the doctrine which the Editor ascribes to God? And can any book, which contains an idea that defies the use of the senses, be considered worthy to be ascribed to that Being who has endued the human race with senses and understanding for their use and guidance? As long as men have the use of their senses and faculties, (unless sunk in early prejudices) they never can be expected to be deluded by any circumlocutions founded upon circumstances not only beyond understanding but also contrary to experience and to the evidence of the senses. God the Son is declared by the Editor to have *laid aside his glory* for a season, and to have prayed his

father to give him the same glory, and also to have taken the *form of a servant*. Is it consistent with the nature of the *immutable God* to *lay aside* any part of his condition and *to pray for it* again? Is it conformable to the nature of the *Supreme Ruler* of the universe to *take the form of a servant*, though only for a season? Is this the true idea of God which the Editor maintains? Even idolators among Hindoos have more plausible excuses for their polytheism. I shall be obliged, if the Editor can shew that the polytheistical doctrines maintained by Hindoos are, in any degree' more unreasonable than his own. If not, he will not, I trust, endeavour in future to introduce among them one set of polytheistical sentiments as a substitute for another set; *both of them* being *equally* and *solely* protected by the *shield of mystery*.

The Editor acknowledges the fact of God's appearing in the shape of a dove to testify the appointment of God the Son, stating, that "when God renders himself visible to man, it must be by appearing in some form." But I wonder how, after such acknowledgment the Editor can ridicule the idea of God's appearing in the shape of a fish or cow, which is entertained by the *Purāṇik** Hindoos? Is not a fish as innocent as a dove? Is not a cow more useful than a pigeon?

All that I said of the Holy-Ghost is as follows: "Did not the Holy-Ghost, who is very God, in the form of a dove remove from one place to another? and did he not beget Jesus Christ by his divine intercourse with a woman?"—alluding in the former question to his

* Mythologist or mythological.


descent on Jesus Christ, when baptized, in the shape of a dove, and in the latter to his having begot Christ by a woman not married to him, as is evident from their Scriptures: "She was found with child of the Holy Ghost": † "The Holy Ghost shall come upon thee." ‡ Both of these circumstances is solemnly acknowledged by the Editor. But whence or how the Editor infers again my misrepresentation of the fact, and my attempt to ridicule the doctrine, I am unable to discover.

As to my fourth question viz. "They say that God must be worshipped in spirit and yet they worship Jesus Christ as very God, although he is possessed of a material body," the Editor has given an evasive answer; for he says, "Christians worship Jesus Christ and not his body separately from him." I never charged Christians in my question with worshipping the body of Jesus Christ separately from himself, that the Editor could be justified in denying Christians' having worshipped him and not his body. The Editor in fact confesses their adoration of Jesus Christ as the very God in the material form: nevertheless he attempts to maintain that they worship God in spirit. If we admit that the worship of spirit possessed of material body is worship in spirit, we must not any longer impute idolatry to any religious sect, for none of them adore mere matter unconnected with spirit. Did the Greeks and Romans worship the bodies of Jupiter and Juno and their other supposed gods separately from their respective spirits? Are not the miraculous works ascribed by them to these gods,

* † Matthew, Chap. I. v. 18 — ‡ Luke, chap. I. v. 35, — (Notes of the third edition. — Ed.)

proofs of their viewing them as spirits connected with the body? Do the idolators among Hindoos worship the assumed forms of their incarnations divested of their spirit? Nothing of the kind! Even in worshipping idols Hindoos do not consider them objects of worship until they have performed Pranprutistha or communication of divine life. According to the definition given by the Editor, none of them can be supposed idolators, because they never worship the body separately from the spirit! But in fact any worship through either an artificial form or imaginary material representation is nothing but idolatry.

Moreover, the Editor says that "the Father, Son and Holy Ghost are also described in scripture, as equally giving grace and peace to man, as pardoning sin and leading men in the paths of righteousness, which things omniscience, omnipotence, infinite love and mercy can alone perform." I do not know any polytheistical system more clear than this description of the Editor as declaring three Beings equally omniscient, omnipotent, and possessed of infinite mercy. I, however, beg to ask, whether the omnipotence, omniscience, and infinite mercy of one person is sufficient or not to arrange the universal system and preserve its harmony? If so, an admission of the omnipotence and omniscience of the second and the third is superfluous and absurd; but if not sufficient, why should we stop at the number three and not carry on the numeration until the number of omnipotent Beings becomes at least equal to that of the heavenly bodies, ascribing to each the management of every globe. From the skill which Europeans generally display in conducting political affairs and effecting



mechanical inventions, foreigners very often conclude that their religious doctrines would be equally reasonable ; but as soon as any one of them is made acquainted with such doctrines as are professed by the Editor and by a great number of his countrymen,* he will firmly believe that religious truth has no connection with political success.

My fifth question was, "How can equality subsist except between objects possessed of different essences and existences?" But the Editor repeats only a part of it *i. e.*, how the son can be equal with the father, when he does possess the same nature, and then declares the question unintelligible. I never meant the impossibility of equality between persons or things that possess the same nature, as we find often equality in some property subsisting between man and man though possessing the same nature ; but as no equality can subsist except between things of different *existences*, and the professed belief of the missionary gentleman was that the Son is the same in existence as well as in nature with the father, I took the liberty to ask how the son can be equal with the father, when he is supposed to be possessed of the same *nature* and *existence*? Unless they deny to the Son the same existence with the Father, they cannot, I think, maintain his equality with the Father. I, therefore, presume, my question is perfectly intelligible.

As to my second remark, viz. "They sometimes call Jesus Christ the son of man, and yet say no man was his Father," the Editor makes the following reply,—

* "With the Histories of the Ancient Greeks and Romans," is the reading of the third edition for "by a great number of his countrymen."—ED.

"While, thus incarnate, he in many ways unavoidably displayed his divine nature ; but being born of a woman and in all things like unto us as to his human nature, yet without sin, he condescended to call himself the Son of man, although no man was his Father." I wonder that the Editor, who on one hand attempts so warmly to prove the deity and inspiration of Jesus Christ, on the other hand accuses the same being of having declared, what was totally contrary to the fact, saying, that he condescended *to call himself the Son of man, although no man was his father.* I also feel surprized at the inconsistency of the Editor, who, while justifying the above statement respecting his Lord, charges the Hindoo Pouraniks with falsity, because the Poorans, in instructing men of weak understanding, have made allegorical representations of God, though they repeatedly confess the allegorical nature of their instructions and explain their motives for introducing them. Besides, he imputes false representation to one of the commentators of the Ved, and that only in his instructing the ignorant in a parabolical manner, and from this single circumstance he condemns "the whole of the Hindoo System."

In the very reply of the Editor, I find the phrase "at the right hand of God" quoted by the Editor as a scriptural expression. I therefore beg to know whether the phrase "the right hand of God" implies a true representation of God, or not ? I find the following expressions even within the three first chapters of the Bible : " he (God) rested on the seventh day from all his work." " The Lord God walking in the garden in the cool of the day ;" " And (God) said unto him (Adam) where art thou ?" Did Moses mean by the

term "rested" that God ceased to act from fatigue, and attempt to prove the mutableness of God? Did he mean by the phrase "God walked in the cool of the day" that he moved by means of legs, like men in general, in the cool of the day to avoid the heat of the weather? Or did he mean by the question "Where art thou?" to imply the previous ignorance of the omniscient God? If so, Moses had strange ideas of Jehovah, and but little better than those maintained by his contemporary heathens. I am however inclined to think that Moses made use of these expressions conformably to the understanding of the ignorant Jews of his days without subjecting himself to the charge of falsehood; and this I am informed by Christians, was the opinion of ancient teachers called Fathers of the Church, as well as of many modern learned Christians.

The Editor expresses his joy at "perceiving that the natives have begun to arouse themselves from that state of morbid apathy and insensibility which is a certain symptom of moral death and of universal corruption of manners &c." I cannot help feeling compassion for his total want of knowledge of the literary employment and domestic conduct of the native community at large, notwithstanding his long residence in India. During only a few years past, hundreds of works on different subjects, such as Theology, Law, Logic, Grammar, and Astronomy, have been written by the natives of Bengal alone. I do not wonder that they have not reached the knowledge of the Editor, who, in common with almost all his colleagues, has shut his eyes against anything that might do the smallest credit to the natives. As to the "moral death"

ascribed to them by the Editor, I might easily draw a comparison between the domestic conduct of the natives and that of the inhabitant of Europe, to shew where the grossest deficiency lies ; but as such a dispute is entirely foreign to the present controversy, I restrain myself from so disagreeable a subject, under the apprehension that it might excite general displeasure.

As to the abusive terms made use of by the Editor, such as "Father of lies alone to whom it (Hindooism) evidently owes its origin," "Impure fables of his false gods," "Pretended gods of Hindoos ; &c., common decency prevents me from making use of similar terms in return. We must recollect that we have engaged in solemn religious controversy and not in retorting abuse against each other.

I conclude this reply with expressing my hope that the Editor, on noticing it, will arrange his observations methodically, giving an answer to each of my five questions in succession, that the public may judge with facility of the arguments employed on both sides.

THE
BRAHMUNICAL MAGAZINE
OR
THE MISSIONARY AND THE BRAHMUN.

TO BE CONTINUED OCCASIONALLY.

No. IV.

CALCUTTA :

1823.

PREFACE.

Notwithstanding my humble suggestions in the third number of this Magazine, against the use of offensive expressions in religious controversy, I find, to my great surprize and concern, in a small tract lately issued from one of the missionary presses and distributed by missionary gentlemen, direct charges of *atheism* made against the doctrines of the Veds, and undeserved reflections on us as their followers. This has induced me to publish, after an interval of two years, a fourth number of the Brahmunical Magazine.

In accordance with the mild and liberal spirit of universal toleration, which is well-known to be a fundamental principle of Hindooism, I am far from wishing to oppose any system of religion, much less Christianity; and my regard for the feelings of its professors would restrain me from thus exposing its errors, were they not forced upon my notice by the indiscreet assaults still made by Christian writers on the Hindoo religion. But when they scruple not to wound the feelings of a Hindoo, by attacking the most ancient and sacred oracles of his faith, the inspired Veds, which have been revered from generation to generation, for time immemorial, should he submit to such wanton aggression without endeavouring to convince these gentlemen, that, in the language of their own Scripture, they "strain at a gnat and swallow a camel" (Matt. XXII. 24)? Hence they may at least learn *from experience* a lesson of *Charity*, which they

are ready enough to inculcate upon others, overlooking, at the same time, the precept given by their God: "Do unto others as you would wish to be done by," implying, that if you wish others to treat your religion respectfully, you should not throw offensive reflections upon the religion of others.

I shall still be extremely glad to enter upon a minute investigation of the comparative merits of our respective religions, more especially if the Christian writers carry on the controversy in moderate and decorous language, worthy of literary characters and sincere inquirers after truth.

In 1827 the second chapter of this number was republished with the following introduction.—

"In the following pages there will be found an extract, on the doctrine of the trinity and that of the atonement, from the *Brahmunical Magazine* No. 4 published in the year 1823 by Shivuprusad Surma, in reply to the attacks made by the Christian missionaries at Shreerampoor on the religion of Brahmuns. The readers will form their own judgment of the reasoning therein employed.

Calcutta, 1827."

—ED.
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CHAPTER I.

A REPLY

To certain queries directed against the Vedant.

A few queries written in the Bengalee language, having again issued from the Mission Press, Sreerampore, directed against the Vedant system of religion, and a missionary gentleman having brought these queries to the notice of our friend, Rammohun Roy, I naturally expected that the latter would publish a reply.

Disappointed in my expectation, and much hurt at the stigma thrown upon the religion which I profess, following the divine guidance of the Veds and the dictates of pure reason, I deem it incumbent upon me to defend what I believe to be true, against so unprovoked an aggression.

In his prefatory lines, the author says, that from reading the translation of the Vedant by Rammohun Roy, he understands that the Veds declare a knowledge of God to be unattainable by man, and therefore he begs that Rammohn Roy will cease to impart their doctrines until he shall acquire a knowledge of the Deity from some other religious source.

This author, in common with a great number of his fellow believers, not resting contented with the perversion and misrepresentation of the purport of his own Bible, has been zealously endeavouring to misquote the writings, revered by others as sacred authority, for the

purpose of exposing them to ridicule. To prove this assertion I quote here the very first passage of the translation of the abridgement of the Vedant by Rammohun Roy, to which the querist refers in his prefatory lines.—viz.

“The illustrious Vyas, in his celebrated work, the “Vedant, insinuates in the first text, that it is absolutely “necessary for mankind to acquire knowledge respecting “the Supreme Being; but he found from the following “passages of the Veds that this inquiry is *limited to* “*very narrow bounds*.—Vyas also, from the result of “various arguments coinciding with the Ved, found “that an *accurate and positive* knowledge of the Supreme “Being, is not within the boundary of comprehension, “*i. e. what and how* the Supreme Being is, cannot be “*definitely* ascertained. He has, therefore, in the “second text, *explained* the Supreme Being by his “*effects and works*, without attempting to *define* his “*essence*.”

Now my readers will plainly perceive in the above quotation, that a perfect knowledge respecting the nature and essence of the Deity is declared in the Vedant “to be unattainable;” while a knowledge of his existence through “his effects and works” is duly revealed by the Ved and consequently is zealously studied and imparted by us. We find in the Christian Scriptures declarations to the same purport. Psalm CXLV. “Great is the Lord and greatly to be praised; and his greatness is *unsearchable*.” Job XXXVI. 26. “God is great and we *know him not*: neither can the number of his years *be searched out*.” Will the author of these queries justify any one in following his example,

by suggesting to the missionary gentlemen not to inculcate Christian doctrines ; on the ground that the Scriptures declare a knowledge of God and the number of the years of his existence *unsearchable* ? I think he will not listen to such a suggestion, and will perhaps say in defence of the missionaries, that since the real nature of God is said in Scripture to be unsearchable, they have never attempted to preach the divine nature and essence. If such be their defence, how could prejudice completely shut the eyes of this interrogator against the plain declaration found in the translation of the Vedant both in Bengalee and English, which he says he has read : *viz.* " He (Vysa) has, therefore, in " the second text, explained the Supreme Being by his " *effects* and *works* without attempting to define his " essence."

In answer to his first query, *i. e.* " Did one God " create the world or not ? " I refer him to the next passage and to a subsequent passage of the same translation of the Vedant, *viz.* " *He*, by whom the birth, existence, and annihilation the world is regulated, is the Supreme Being." " All the Veds prove nothing but the *unity* of the Supreme Being." " God is indeed one and has *no second*." These passages will, I hope, be sufficient to convince the querist, that the doctrine of the *unity* of God is an essential principle of the Vedant system, however unwelcome it may be to him, as opposing his favorite notion of three Gods, or three Persons equally powerful under an *abstract idea* of *Godhead*.

In reply to his second query (*i. e.*, " Does God preserve this world or not ? and is his word our rule or not ? ") consisting of two questions, I have merely to

quote the following passages of the same translation of the Vedant, which as they apply to each severally, I place under two separate heads. Ist. "He from whom the universal world proceeds, who is the *support of the world*, and he, whose work is the universe, is the Supreme Being." "Who is the *almighty* and the *sole regulator* of the universe." 2nd. "God is declared to be the cause of all the Veds." "Rules and rites (are) prescribed by the Ved." The former quotations prove that God is the sole support of the world ; and the latter declare that the Ved is the law of God, revealed and introduced for our rule and guidance.

As queries 3rd, 4th, and 5th, are in fact one query, I repeat them as they stand and make one reply : "Is God with or without attributes ? If God is destitute of all attributes, then how can a rule of right and wrong be recognized ? If you say that God is destitute of all attributes, then what is the difference between your principles and those of an atheist ?" I reply : The Vedant, does not ascribe to God any power or attribute *according to the human notion* of properties or modes, being attached or subordinate to their substance, such as the faculty of vision, or of wisdom, compassion, anger &c. in rational animals. Because these properties are sometimes found among the human race in full operation, and again ceasing to operate, as if they were quite extinct ; because the power of one of these attributes is often impeded by the operation of another ; and because the object in which they exist, depends upon special members of the body, such as the eyes, brain, heart &c. for the exercise of vision, wisdom, compassion &c.

In consideration of the incompatibility of such defects with the perfection of the divine nature, the Vedant declares the very identity of God to be the substitute of the perfection of all the attributes necessary for the creation and support of the universe, and for introducing revelation among men, without representing these attributes as separate properties, depended upon by the Deity, in creating and ruling the world. Hence the Vedant confesses the impossibility of any perfect knowledge of the Divine nature, although to adapt itself to the understanding of beginners in the study of theology, it often ascribes to God such attributes as are held excellent among the human species; as truth, mercy, justice, &c. See again the same translation. "The Ved having at first explained the Supreme Being by different epithets, begins with the word *Uthu* or *now*, and declares, that all descriptions which have been used to describe the Supreme Being are imperfect (ideal), because he (the Divine Being) by no means can be described."

Now, unbiassed readers will judge, which of these two opinions is the more consistent with reason and divine revelation, to wit, the denying of properties to God according to the human notion of qualities in objects, as done by the Vedant; or the equalising of the number of Gods, or persons under a Godhead, with the number of the supposed principal qualities belonging to the Deity (namely Creation, Redemption, and Sanctification) as practised by the querist and his fellow-believers, who have provided themselves with a God the Father, for the work of creation, a God the Son, for redemption and a God the Holy Ghost, for sanctification.

I do not wonder, that our religious principles are compared with those of atheists, by one, whose ideas of the divine nature are so gross, that he can consider God, as having been born* and circumcised†, as having grown‡ and been subject to parental authority,§ as eating and drinking,|| and even as dying¶ and as having been totally annihilated (though for three days only, the period intervening from the crucifixion of Christ to his resurrection,); nor can it give me any concern, if a person, labouring under such extravagant fancies, should, at the same time, insinuate atheism against us, since he must thereby only expose himself to the derision of the discerning public.

As to his sixth and seventh queries, viz. "Do not wicked actions proceed in this world from the depravity of mankind?" 7th. "By what penance can that guilt be expiated, which men contract by the practice of wickedness?" I beg to observe, that a desire of indulging the appetites and of gratifying the passions is, by nature, common to man with the other animals. But the Veds, coinciding with the natural desire of social intercourse implanted in the human constitution, as the original cause of sympathy** with others, require, of men to moderate those appetites and regulate those passions, in a manner calculated to preserve the peace and comfort of society, and secure their future happiness; so that mankind may maintain their superiority

* Luke II. 7. † Luke II. 21. ‡ Luke II. 40. § Luke II. 51. || Matth XI. 19. ¶ Mark XIV. 34.

** Even birds and beasts sympathise with their associates of the opposite sex and with their young, in proportion to the extent of their desire for social enjoyment.

over the rest of the animal creation, and benefit by one another. For each person to indulge without restraint *all the appetites and passions*, would be destructive of the harmony of society, which mankind is *naturally* desirous to preserve. These sentiments are contained in the following passages of the same translation of the Vedant, viz. "A command over our passions and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God. They should, therefore, be strictly taken care of, and attended to both previously and subsequently to such approximation to the Supreme Being."

In the constant internal struggles between this desire of indulgence, always working powerfully upon the mind, and the social inclination, displayed in various modes, according to the difference of circumstances, of habits, and of education, some yield often to the passions. In that case the only means of attaining an ultimate victory over them is sincere repentance and solemn meditation, which occasion mental disquiet and anxiety forming the punishment of sin ; and which are calculated to prevent future surrenders to the passions on similar occasions. The sin which mankind contract against God, by the practice of wickedness, is believed by us to be expiated by these penances, and not, as supposed by the querist, by the blood of a son of man or son of God, who never participated in our transgressions.

His last query is, " Will mankind at last be certainly raised and judged ? and will they suffer or enjoy according to their works or not ? " In reply to which I beg to

observe, that the Vedant does not confine the reward or punishment of good or evil works to the state after death, much less to a particular day of judgment ; but it reveals positively, that a man suffers or enjoys, according to his evil or good deeds, frequently even in this world,—a doctrine which is not, I think, at variance with the first part of the Christian Bible. See the above translation. “From devotion to God *all* the desired consequences proceed” (meaning of course in this world also.) “He, who has no faith in the Supreme Being, is rendered subject to these gods” (properly speaking *grand objects*.)

In conclusion, he makes some other insinuations against the Vedant ; one of which is, that it declares the mind to be God ; and consequently that those who adhere to this religion, must follow their natural propensities, and the suggestions of their own minds merely, not the revealed authority of God. I therefore quote these lines found in that very translation, from which the querist draws this conclusion, and leave the public to judge, whether he is not entirely deprived, even of common sense, by rooted religious prejudice, in examining the writings of others, that are not persuaded to think exactly like him and his fellow-believers, viz. “The Veds not only call the celestial representations deities ; but also, in many instances, give this divine “epithet to the mind, diet, void space, quadrupeds, “animals, and slaves :—But *neither* any of the celestial “gods *nor any* existing creature can be considered the “*Lord of the universe*, because the third Chapter of “the Vedant explains, that by these appellations of “the Ved, which denote the diffusive spirit of the

"Supreme Being equally over all creatures, by means of extension, his omnipresence is established."
 "Because the Ved declares the performance of these rules to be the cause of the *mind's purification* and *its faith* in God."

If notwithstanding these explanations offered by the Vedant, the querist persists in his attempt to stigmatise the Ved, and thus argue, that any being declared by the Ved to be God, though figuratively, should be considered as God in reality, by the followers of that system, I would refer him to his own Bible, which in the same figurative sense applies the term "God" to the prophets and the chiefs of Israel, and identifies God with abstract properties, such as love &c. ; and I then ask the querist, whether he admits them to be real Gods and offers his worship to them? and whether he be a follower of the dictates of the powerful passion of love in its most unlimited sense?

His second insinuation is this, that the Vedant does not forbid the worship of gods and goddesses ; and how then can the unity of God be inferred from that work? I reply : The Supreme Being is represented throughout the whole Vedant System *as the only object of true adoration*, of which the querist will be convinced, if he refers to the following passages of the same translation, viz. "The worship authorised by all the Veds is of *one nature* : as the direction for the worship of the *only* Supreme Being is *invariably* found in every part of the Ved. The following passages of the Ved affirm that God *is* the *sole* object of worship, viz. 'Adore God *alone*' 'Know God alone.'" With regard to the suggestions about the wor-

ship of other objects besides the Deity, the following explanation is given in the Vedant. "These, as well as several other texts of the same nature, are not real commands, but only direct those, (for instance idiots) who are *unfortunately* incapable of adoring the invisible Supreme Being, to apply their minds to any visible thing, rather than allow them to remain idle."

In replying, as above, to all the "Christian's" queries and insinuations, I have *confined* my quotations to the translations of the abridgement of the Vedant—an essay of 21 pages to which the querist referred in his prefatory lines; so that my readers may perceive that had the querist read only that small work, divesting himself of religious prejudice, he would not have needed to put those questions.

CHAPTER II.

Reasons of a Hindoo for rejecting the doctrines of Christianity.

The querist then proceeds to direct personality, maintaining that, in common with Rammohun Roy, there are individuals in England, who regard the mind as God, and surrender themselves entirely to its suggestions; since they receive, he alleges, only such portions of the Bible as suit their convenience and reject the rest; and he confidently pronounces the doctrines which Rammohun Roy inculcates to be *all* *atheistical*. As these individuals must be better qualified than I can be to vindicate themselves from the charge of perverting the Scriptures, I need say

nothing on this subject. I cannot however totally pass over the charge of atheism against the doctrines which I, in common with my friend, inculcate ; and therefore beg to be allowed to make in this instance a few observations which may lead my readers to enter upon an impartial investigation and to compare the religious opinions which the followers of the Vedant maintain with those that the querist and his fellow Christians profess.

The querist probably means, that these individuals reject or misinterpret that portion of the Bible which relates to the Trinity and the atonement of Christ, both considered by the querist and his fellow believers as the essential principles of Christianity. I have consequently attentively read the Bible of Christians ; but to my great astonishment, I have been unable to find any explanation of the Trinity in that book. I have therefore directed my attention to their Creed and some of the works of celebrated Christian writers, in the former of which I find the Triune God thus explained :

"The Father is God, the Son is God, the Holy Ghost is God ; and yet there are not three Gods but one God." I shall therefore submit to the querist and his fellow-believers cases exactly parallel to this doctrine, as differently viewed by learned Christians, and ask him whether he can ever persuade himself to admit their possibility?—1st. John is *homo* or a man, James is *homo* or a man, and Jacob is *homo* or a man, and yet there are not three *homines* or men but one man. 2nd. At the time when the whole human race, as stated in the Christian Scriptures, consisted of only three persons,

it might have been, in like manner, asserted, that, "Adam is *homo* (or a person), Eve is *homo* (or a person) and Cain is *homo* (or a person); but there are not three homines (or persons) but one person," the three being included under the abstract notion of *mankind*. 3rd. The father is *sacerdos* (or a priest) the son is *sacerdos* (or a priest) and the grand-son is *sacerdos* (or a priest) and yet there are not three *sacerdos* (or priests) but one priest under an abstract notion of the "priesthood." 4th. Wisdom is *qualitas* (or a quality,) power is *qualitas* (or a quality) and love is *qualitas* (or a quality,) and yet there are not three *qualitate* (or qualities) but one quality. 5th. Creation is *opus* (or a work,) Redemption is *opus* (or a work,) Sanctification is *opus* (or a work,) and yet there are not three *opera* or works, but one work.

I regret that notwithstanding very great mental exertions, I am unable to attain a comprehension of this Creed.

These missionary gentlemen have come out to this country in the expectation, that grown men should first give up the use of their external senses, and should profess seriously, that although the Father, is ONE God and the Son is ONE God and the Holy Ghost is ONE God, yet that the number of Gods does not exceed ONE—a doctrine which although unintelligible to others, having been imbibed by these pious men with their mothers' milk, is of course as familiar to them as the idea of the animation of the stony goddess "Kalee" is to an idolatrous Hindoo, by whom it has, in like manner, been acquired in his infancy. *

A man does not, under various circumstances,

always refuse to believe things that are beyond his comprehension ; but he will find it very hard, if not utterly impossible, to believe what is diametrically opposite to his senses, to his experience, to the uniform course of nature, and to the first axioms of reason : to wit, that there is *first* the Father-Deity, who is distinctly and by himself God, omnipotent, omniscient, and omnipresent, that there is *secondly* the Son-Deity, who is distinctly and by himself God omnipotent' omniscient omnipresent, and that there is *thirdly* the Holy ' Ghost Deity, (in the neuter gender) which is distinctly and by *itself* God, omnipotent, omniscient, and omnipresent, yet in defiance of the immutable principles of mathematical science, that these Deities amount to *no more* than *one*.

Exclusive of the writings of the ancient and modern popish Theologists and those of Dissenters from the Episcopal creed, I find, to my still greater surprise, in the works of some celebrated Christian writers, who are held as the most distinguished members of the Church of England, the most palpably contradictory explanation given of this Trinity, some of which I here notice.

First. Dr. Waterland, Dr. Taylor, and Archbishop Secker maintain that the Trinity consists of three distinct, independent, and equal persons constituting one and the same God ; thus representing the Father, the Son and the Holy Ghost as three distinct substances under one Godhead.

2ndly. Dr. Wallis was an advocate for the Sabelian hypothesis, and probably Archbishop Tillotson, holding that three persons in the Trinity are only three modes or relations, which the Deity bears to his creatures,—thus declaring the Father, the Son, and the Holy

Ghost to be three qualities, existing of course in the abstract notion of the God-head, which exists only in our imagination.

3rdly. Bishop Pearson, as well as Bishop Bull, and Dr. Owen suppose the Father to be an underived and essential essence and the Son to have received every thing by communication from God the Father. "There can be but one person," (says Bishop Pearson,) "originally of himself, subsisting in that infinite Being, because "a plurality of more persons so subsisting would "necessarily infer a multiplicity of Gods." "The "Son possessed" (says he,) "the whole nature by "*communication* not by *participation* and *in such way* "that he was as really God as the Father." *i.e.* this third explanation contradicts the first with regard to the original deity of the second and third persons, and is entirely opposed to the second explanation.

4thly. Bishop Burgess supposes the three persons of the Deity to make one God, but does not allow that these persons are three beings, urging that "the Scriptures declare that there is but only one God.—The "same Scriptures declare that there are three omnipresent persons; but there cannot be two omnipresent beings; therefore the three omnipresent persons can be only one God." According to this hypothesis, the Trinity is made up of three persons, each of which is not a being, *i.e.*, of three nonentities.

5thly. In the system of Dr. Thomas Burnet, the Father is held to be a self-existent Being, the Sons, and the Holy Ghost dependent; and he thinks that divine perfections and worship may be ascribed to each; which somewhat resembles the Arian Creed.

6th. Mr. Baxter defines the three divine Persons to be Wisdom, Power, and Love, and illustrates his meaning by the vital power, intellect and will in the soul of man, *i.e.*, he compares the three persons with qualities—an opinion which resembles what was maintained by Sabellius and his followers.

7thly. Bishop Gastrell says “The three names of “God the Father, Son, and Holy Ghost must denote a “three-fold difference or distinction belonging to God, “but such as is consistent with the unity and simplicity “of the divine nature, for each of these includes the “*whole* idea of God and *something more*. So far as they “express the nature of God, they all adequately and “exactly signify the same. It is the additional significance, which makes all the distinction between them,” *i. e.* according to Bishop Gastrell, “the Father includes “the *whole* idea of God and *something more*; the son “includes the whole idea of God and *something more*; the “Holy Ghost includes the *whole* idea of God and *something more*: while altogether, the Father, the Son and “the Holy Ghost make one entire God, and no “more.” Here this learned prelate introduces a new axiom, *viz.* That a part is greater than, or at least, equal to the whole.

8thly. According to Mr. Howe's theory, there are three distinct, intelligent hypostases, each having a distinct, intelligent nature, united in some inexplicable manner so as to make one God in somewhat the same way as the corporeal, sensitive, and intellectual faculties are united to form one man, *i. e.* he gives us to understand that the Godhead is something more than the Father, the Son and the Holy Ghost in the same manner

as a complete man is something more than the corporeal sensitive and intellectual faculties.

9thly. Dr. Sherlock says "The Father, Son, and Holy Ghost, are *as really distinct* Persons as Peter, James, and John, each of which is God. We must allow each Person to be a God. These three infinite minds are distinguished, just as three created minds are, by self-consciousness. And by mutual consciousness each persons of these has the *whole* wisdom, power, and goodness of the other two." *i.e.* this divine sets forth a system of perfect polytheism ; but does not, like the others, offer any apology for it.

10thly. Dr. Heber, the present Bishop of Calcutta, maintains that the second and third persons in the Trinity are no other than the angels *Michael* and *Gabriel*. It was the Second Person, who conversed with Moses from Mount Sinai, and the third person, who constituted the Jewish Shekinah.

The theory of the Godhead proposed by this pious and learned prelate, although it is at variance with the opinions of several other divines, must yet be gratifying to Hindoo Theologians, who have long cherished the doctrine of the Metempsychosis, or the transmigration of spirits from one body to another. Since, the belief in the Second Person of the Godhead, originally a mere spirit, taking, at one time, according to this theory, the form of an *Angel* (Michael) and afterwards assuming the body of *Man* (Jesus Christ) by means of natural birth, which was effected, as is said, by the Virgin Mary and the angel Gabriel—countenances the doctrine of the migration of spirits from the bodies of superior to those of inferior creatures.

Are not these explanations of the Trinity, given by the persons most versed in the Scriptures, sufficient to puzzle any man, if not drive him to atheism? Supposing a Hindoo or a Mussulman were ready and willing to embrace the Christian faith, would he not sincerely repent of his rashness, as soon as he discovered that the accounts of the essence of the Christian religion, given by the principal persons of the Church, are as opposite to each other as the west is to the east? Would he not be utterly astonished at the idea, that a nation who are so celebrated for their progress in the arts and sciences, for the enjoyment of political and civil liberty, and for their freedom of inquiry and discussion, should neglect their religious faith so much as to allow it still to stand upon the monstrously absurd basis of popery?*

I myself, however, am not surprised at the many contardictory accounts they have given of the Trinity; because when the building is the mere creature of *fancy*, it is not to be expected that its architects should well agree in their description of its form and proportions. Nor do I wonder at this faith being forsaken by a great number of intelligent European gentlemen, whom the orthodox are fond of stigmatizing as *Infidels*, since it appears to me, that any person endowed with a moderate share of common sense, not entirely perverted by early prejudices thrust upon him in the helpless infancy of

* By a reference to the Histories of the ancient Greeks and Romans and to those of Chungiz Khan and others, the readers may be convinced that truth and true religion do not always accompany wealth, power and conquest, high names or lofty palaces.
—(Note of the 2nd edition—Ed.)

his mind, must be able to tear off the parti-coloured veil of sophistry from the face of this Creed and discover its real monstrosity.

Instead of stigmatizing those* Gentlemen, the Missionaries ought, I think, to have thanked them gratefully, for the safe-standing of the frail edifice of their extraordinary creed, since it is the indifference of a great number of learned Europeans about the religion which they from policy profess, accompanied with the begot^d adherence to Christianity imposed upon a considerable portion of men of the middling class, which, and which alone, has been hitherto the cause of the security of a faith contradictory to common sense and opposed to the evidence of the senses, in a nation so highly exalted by its literature.

Some well-meaning Christians plausibly argue, that, whether the doctrine of the Trinity be reasonable or not,—what does it signify, this being a mere matter of speculation,—if the practical parts of Christianity and its religious observances are salutary?

In the first place I wish to know, whether the Missionaries preach the practical parts of Christianity separately from the doctrine of the Trinity and that of the atonement, or whether, on the contrary, they do not consider these doctrines to be the fundamental principles of the Christian Faith, so that, no man can possibly benefit by the practical parts of Christianity, unless he is enabled to pervert his senses, so far as to believe in the truth of these doctrines? If the latter be the case, these well-meaning persons will, I trust, excuse the rejection of Christianity by the grown up natives of India, in consideration of the great difficulty

or rather impossibility every one must encounter who attempts to enforce belief upon himself or upon others.

In the second place I take the liberty of asking these well-meaning Gentlemen, whether it is a matter of speculation to believe *one* to be *three* and *three* to be *one*? Whether it is a matter of opinion to bring ourselves to believe that a *perfect man* is *perfect God*, or in other words, that a complete man is not a man? Whether it is a matter of speculation to be convinced that an object confined to a small portion of the Earth comprehends literally *all* the *fulness* of the Deity bodily, and spreads over the whole universe? Is it also a matter of speculation that God whom Christians and their Scripture represent as mere spirit and as the author of the universe, was of the very seed of the Jewish Patriarch Abraham, and of Jewish King David? If these be matters of opinion, what then are matters grossly repugnant to reason and contrary to fact? The almighty and eternal Being (according to these Christian theologians) *was born, grew* to manhood, suffered and died a shameful death. Does this signify nothing? Does it signify nothing to degrade our faculties and give up the use of our senses, while we are viewing the visible object of nature? If we do so in one thing, why not do it in another? If we set out on this irrational career, where are we to stop? May we not from the example set in Theolgy, lay aside the use of reason in other sciences also, and thereby impede the progress of knowledge and introduce incalculable evils into the world? I therefore hope that these Gentlemen will, after more mature consideration, discover the

doctrine of the Trinity and the idea of a *Mangod* or *Godman* to be unnatural and pregnant with absurdity, and not a mere innocent speculation.

If British Missionaries are under an obligation to preach Christianity to the natives of India, they ought for the glory of their nation, holding so conspicuous a place among the people of the East, and also for the sake of their own characters as a Literary Body, to confine their instructions to the practical parts of Christianity, keeping entirely out of view the doctrine of the Trinity and the idea of a two or three fold nature of God and Man, or God, Man and Angel, which are, to say the least, very much calculated to lower the reputation of Britons both as a learned and as a religious people.

It is characteristic of protestant writers to expose to ridicule any other system of religion which they disapprove. For instance, some of their eminent writers have proceeded so far in attacking the doctrine of Transubstantiation maintained by the Catholics, as to apply to the bread which the Catholics consider as the real flesh of Christ, the epithet *Panarious Deus* or "Breaden God" &c.

Now I only beg to be allowed on this occasion to ask Protestant Gentlemen, who think themselves justified in believing that a human body was, by supernatural power, in a literal sense filled with all the fulness of the Godhead, how they can object so violently to the opinion entertained by the Catholics that a piece of bread by the same supernatural power is filled with divine spirit? And if they can apply to Catholics the term "Worshippers of a Breaden God," how can the professors of the Trinity disapprove of the

terms "Worshippers of a Fleshly God, or Jew God" being applied to themselves.

Whoever, in fact, is unable to perceive the wide distinction between *the supreme* and *eternal* Being and a *helpless mortal man*, must surely confess, if endowed with the faculty of reason, that he has grossly abused it in contemplating the nature of the deity. The immense distance between the human and divine nature cannot be diminished by the efforts of any mortal; and therefore whoever accepts man, dead or alive, for his god, voluntarily sinks himself to the same unfathomable distance below the level of one of the human species. Should he then presume to claim the rank of man, he would thereby equalize his nature with that of his God, and be justly chargeable with gross inconsistency. Indeed I do not see what can prevent his fellow believers, or man-worshippers, from accusing him of blasphemy—in making himself equal with God; or how rational men can avoid viewing him as the victim of early prejudices—however many sciences he may have studied, however many books he may have written, whatever titles of learning may have been bestowed upon him and with whatever contempt he may affect to regard the genuine Brahmunical religion. I say, the genuine Brahmunical religion, taught by the Veds, as interpreted by the inspired Munoo, not the popular system of worship adopted by the multitude. If a Christian were to insist on considering the latter with all its corruptions as the standard of Hindooism, then a Hindoo would also be justified in taking as the standard of Christianity, the system of religion which almost universally prevailed in Europe previous

to the fifteenth century of the Christian Era, and which is still followed by the majority of Christians (namely, Catholics, Greeks, Armenians) with all its idols, crucifixes, Saints, miracles, pecuniary absolutions from sins, trinity, transubstantiation, relics, holy water, and other idolatrous machinery.

With regard to the doctrine of the atonement, we are given to understand by Christians, that God the Father having been offended by the transgressions of the human race, resolved (though against the suggestion of his mercy) that he would not forgive them unless some adequate sacrifice were offered to him, so that his justice should not be disregarded through the influence of his mercy. Upon this resolution on the part of God the Father, God the Son having great compassion towards men guilty of sins unto death, took upon himself the human nature and offered to God the Father his own life as an adequate atonement, and thereby reconciled to the Father Deity as many men as would believe in the offer of his blood for the remission of sin.

The Missionary Gentlemen hereby maintain, that although God the Father, God the Son, and God the Holy Ghost were equally merciful and just and equally averse to sin; yet the Father having a strict regard to the preservation of the balance of power between Mercy and Justice, did not suffer his Mercy to violate Justice, and insisted, that the sins of men should not be forgiven unless a human sacrifice were made to him. But the Son being more under the influence of mercy and totally regardless of justice, condescended to assume the human nature and to bear the punishment

of their sin. Thus by offering himself as a sacrifice, he washed away their transgressions with his blood, without expecting any sacrifice to be made to him, for the satisfaction of his Justice ; while God the Holy Ghost, again, took no part whatever in the performance of the sacrifice, either as the Satisfier or the Satisfied, and remained quite neutral. Hence, is it not evident, that God the Father is more strict about the observance of Justice than God the Son ? that God the Father was less liable to the influence of Mercy than God the Son ? and that God the Holy Ghost manifested neither Mercy nor Justice in the sacrificial atonement ? Do not these circumstances completely overthrow the doctrine which these Gentlemen preach, viz. that God the Father, Son, and Holy Ghost are equally just and merciful ?

Secondly. They ascribe to God the attribute of justice according to the human notion of that attribute, *i. e.* as a just judge can never be so influenced by his mercy as to forgive a man guilty of capital crimes, without inflicting upon him the punishment of death ; so God never can violate justice through the influence of his mercy in forgiving sins unto death, without inflicting extreme punishment. Supposing, then, for the sake of argument, that divine justice can be viewed according to the standard of the human notion of justice, I ask whether it is consistent with the human notion of justice to release millions of men each guilty of sins unto death, after inflicting death upon another person, (whether God or man) who never participated in their sins, even though that person had voluntarily proposed to embrace death ? or whether it is not a great violation of justice, according to the human notion of

it, to put an innocent person to a painful death for the transgressions of others, notwithstanding he, in his human capacity, manifested very great reluctance to that death, as is admitted in the account of the life of Jesus Christ in Matthew Ch. XXVI. 37—39.

Thirdly. Sins are of two kinds, that is, sins against God merely, and sins against God and man, such as theft, robbery, deception &c. I therefore wish to know whether it is not an entire disregard of justice, according to the human notion, that the sins committed against one person should be forgiven by another, without his consent to such pardons? Whether it is not an infringement of justice on the part of God the Son, according to the human notion of justice, to wash away with his blood the sins of theft, robbery, or murder committed by one man against others, and to disregard their individual sufferings? But if Christians really imagine that true believers in the vicarious sacrifice of Christ have their past sins as well against God as against man, washed away by his blood, are they not extremely presumptuous and culpable in inflicting punishment upon their fellow Christians for any crime they may have committed, knowing that atonement has already been made for it by the blood of their God, which was shed on the cross? Yet we every day see Christians inflict on one another severe punishment, for the sins committed by them, notwithstanding the remission of their sins through their faith in the vicarious sacrifice of Christ.

Fourthly. These Gentlemen believe, that the Son washes away the sins of those who place their faith in his vicarious sacrifice, and not of men in general. This shews that the act of pardoning the sins of men by

God the Son, proceed from a reciprocal consideration, and not from his infinite mercy towards mankind. As according to this doctrine, millions of inhabitants of remote countries, islands and mountains, who never heard even the name of Christianity, have died in sin, ever since the time of the vicarious sacrifice offered by Christ, without having it in their power to enter into the necessary bargain for the forgiveness of their sins by offering, in return, their faith in the atonement made by Christ. But those who have been born in countries where they could readily acquire this faith, while they rely upon the possession of this as the means of purchasing their own salvation, inconsistently condemn such of their fellow-Christian as hope to be saved through a virtuous life and sincere repentance, accusing them of presumption and self sufficiency in pretending to be saved by such merits. Yet it is evident that the former who boast of their faith, are the persons really guilty of pride and self sufficiency, since for this single merit of theirs, they think themselves fully entitled to salvation ; and at the same time they condemn and deprecate the merits of others, who nevertheless consider that both faith and good works proceed from the grace of God.

These Gentlemen are apt to find fault with and ascribe unreasonableness to every other system of religion, shutting entirely their eyes upon the total want of reason and rationality in the faith which they themselves profess and preach. For, is there any notion more unreasonable and conducive to immoral practices than the idea, that God *has blood*, and that that blood is offered by God to reconcile to God such men as, at any time during their lives, place faith in that *blood of God*,

however guilty these men may be of offending God and injuring their fellow-creatures.

As to their attempts at the converting of Hindoos to the Christian Faith, these Teachers of strange doctrines may now have been convinced by experience, after the exertions of a quarter of a century, that no grown up native of India possessed of common sense and common honesty, will ever be persuaded to believe in their self-contradictory Creed, and that their religious efforts will be unavailing, unless they adopt, or be enabled to adopt, some unfair means for the promotion of Christianity. Since the Hindoo population in Bengal, from the circumstances of their early marriages, and their continual residence either at home or at an inconsiderable distance from their birth place, and from the enjoyment of local comfort under the peaceful sway of the British nation, has been increasing with uncommon rapidity, and as they are, at the same time, prohibited from foreign trade by their religious prejudices, prevented from entering into the military service, owing to their habitual aversion to war, and do not now, as in former times, receive gifts of lands free from assessments which tended much to encourage an idle life, many families have already become very indigent and a greater number must, sooner or later, be reduced to poverty. It is therefore more than probable, that the most weak and needy among them may be induced, by the hope of worldly advantages, to sell their conscience and their religion, in the same manner, as a great many Israelites have been persuaded to profess Christianity, by the severe policy, adopted towards Jews on the one hand, and the encouragement to apostasy

tize, held out on the other, by Societies established in Europe for their conversion.

I shall now, in a few words, for the information of the Missionary Gentlemen, lay down our religious creed. In conformity with the Precepts of our ancient religion, contained in the Holy Vedant, though disregarded by the generality of moderns, we look up to ONE BEING as the animating and regulating principle of the whole collective body of the universe, and as the origin of all individual souls which in a manner somewhat similar, vivify and govern their particular bodies; and we reject Idolatry in every form and under whatsoever veil of sophistry it may be practised, either in adoration of an artificial, a natural, or an imaginary object. The divine homage which we offer, consists solely in the practice of *Dhya* or benevolence towards each other, and not in a fanciful faith or in certain motions of the feet, legs, arms, head, tongue or other bodily organs, in pulpit or before a temple. Among other objects, in our solemn devotion, we frequently offer up our humble thanks to God, for the blessings of British Rule in India and sincerely pray, that it may continue in its beneficent operation for centuries to come.

SHIVUPRUSAD SURMA.

CALCUTTA, *November 15, 1823.*

'ANSWER OF A HINDOO

TO THE QUESTION,

**"WHY DO YOU FREQUENT A UNITARIAN PLACE
OF WORSHIP INSTEAD OF THE NUMER-
OUSLY ATTENDED ESTABLISHED
CHURCHES?"**

ture, divine and human, as entertained and expressed in those Churches.

VII. Because in those Churches, the Holy Ghost is presented as the very God and not as the miraculous power of the Deity, at the same time that the language applied there to this person of the Godhead; such as "He was found with child of the Holy Ghost"—"The Holy Ghost shall come upon thee" * fully corresponds to the words and ideas used for the deity in the western and eastern heathen mythologies, and consequently must be offensive to the feelings of those who ascribe to God purity and perfection.

VIII. Because the doctrine of the trinity inculcated in those Churches, consisting of God the Father, God the Son, and God the Holy Ghost, is defensible on the plea of mystery ; while the Trinity preached by the Brahmuns is a representation of the three principle attributes of the deity in all allegorical sense, and does therefore deserve some momentary mention. The mind which rejects the latter as a production of the fancy, cannot be reasonably expected to accept the former.

X. Because Unitarians reject polytheism and under every sophistical modification, and they discountenance all the evil consequences arising from them.

Because Unitarians believe, profess, and inculcate the doctrine of the divine unity—a doctrine I find firmly maintained both by the Christian scriptures and by our most ancient writings commonly the Veds.

The Virgin Mary.

Such are my reasons for attending the Unitarian place of worship instead of the established Churches.

CHUNDRU-SHEKHUR DEV,*

* It was written by Raja Rammohun Roy, though, as he did on many other occasions, he put the name of his disciple Chundru Shekhur Dev as the author. We have the authority of Babu Chundru Shekhur Dev himself for this statement. —ED.

TRANSLATION
OF A
SUNSKRIT TRACT
ON
DIFFERENT MODES OF WORSHIP.

By a Friend of the Author.

CALCUTTA :

1825.

ADVERTISEMENT.

A small tract in Sanscrit with a translation into Bengalee has of late been published by a Hindoo Theologian, Shivuprusad Shurma, on the subject of modes of worship with or without images. Having found it to exhibit views of the Hindoo religion somewhat different from those which are commonly entertained by Europeans, I have prepared a translation of it into English with some explanatory notes, which I beg to submit to the English reader.

Calcutta, 18 January, 1825.

TRANSLATION OF A SUNSKRIT TRACT

ON

DIFFERENT MODES OF WORSHIP.*

Query.

In some Shastrus many authorities are found enjoining worship by means of idols; in others are passages dissuading from such worship. Doubts having hence arisen, may the learned be pleased to remove them?

(Signed) Ramdhun Shurmas.

Reply.

In answer to the subject of this query the decision which is given, in the essence of all the Shastrus (*the Bhagvut*), by that great and worshipful Saint (Vyas) who had a thorough knowledge of all the Veds, seems sufficient to remove these doubts entirely. It is as follows (according to the gloss of Shreedhur): "Man shall worship me the Lord of the Universe by means of an image or any other form, during the intervals of leisure from the performance of the ritual observances prescribed for the class to which he belongs, until he becomes conscious that I dwell in all beings." The worshipful and revered Shreedhur commenting upon

* It was published as will appear from the title page by "A Friend of the Author," the 'Friend' and the 'Author' Shiva Prasad Shurma both being evidently Ram Mohun Roy himself.—ED.

this text, adds here :—"This verse shews that worship by means of an idol or any other form is not absolutely useless, and that as long as a man is subjected to worship by means of idols, he is also subjected to perform the ritual observances prescribed to his own class." This passage limits the period of idol worship and explains what practices are its necessary accompaniments.

Vyas then proceeds :—"Further, man, by charity *to the needy*, by honour *to others*, by friendship, and "by an equal regard *to all*, shall direct his worship to "me who, by residing in the heart, dwell in all living creatures."*

* Spiritual Devotion is of two kinds. The first consists in meditation on the soul being of divine origin. A continuance of such meditation is believed to have a tendency to rescue the soul from all human feelings and passions, and thereby the soul is ultimately brought to its original divine perfection far surpassing both human search and description. This is the state which is commonly called absorption. The devotees who adhere to this mode of devotion being supposed naturally incapable of committing any moral or social crime, are not subjected to the precepts or prohibitions found in the Shastras.

The second kind of devotion consists in believing that the Deity is possessed of all the attributes of perfection such as omnipresence, omnipotence, &c., and that the individual sentient soul is, in its present state of material connection, separate from, and dependent on, the Deity. Besides, the practice of charity &c., as mentioned in this text are enjoined on the performers of this mode of devotion as their religious duties. This class of devotees enjoy, after death, eternal beatitude in the highest heaven, as existences separate from the deity and from each other, while worshippers by means of forms, as the Vedant affirms, enjoy only temporary bliss.

Vyas continues in six and a half verses beginning with the following verse, "Animate objects are preferable to inanimate," &c. ; and ending with the following sentence, "He to whom these *four* duties are prescribed in the above text shall, mentally, do reverence and profess much respect to all creatures, according to the different degrees of their visible excellences." He (Vyas) then concludes :—Man shall respect them "by observing that the all powerful Lord is in the heart watching over the soul." * Hence the author himself explains that the observance of "an equal regard to all" *creatures* directed in the above verse is in reference to their being equally related to the divine Spirit and not in reference to their qualities or identities.

It follows therefore that passages enjoining worship by means of forms, and passages dissuading from such

From what I have noticed as to the two kinds of notions entertained respecting spiritual devotion, the reader will perceive the reason why a teacher of spiritual knowledge sometimes is justified in speaking of the Deity in the first person, in reference to the assumed divine nature of his soul, although in the same discourse, he again treats of God in the third person, in reference to the present separated and subordinate state of the soul.

"Two birds, cohabitant and coessential, reside unitedly in one tree *which is the body*. One of them (*the soul*) consumes the variously tasted fruits of its actions : but the other (God) without partaking of them, witnesses *all events*." *Moondukopunishud, ch. the 3rd.*

"God as being resplendent and most proximate to all creatures is styled the operator in the heart." *Moonduk the second, Section the 2nd.*

worship, should be separately applied to those who entertain those different sentiments.*

* Under the Christian dispensation, worship through matter seems unauthorised; John ch: IV. v. 21 "The hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father &c." 23 "But the hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth" &c.; although in the Juaical religion such worship was sanctioned, as appears from the Books of Leviticus and others, and even from the above quoted verses of the Gospel of John.

HUMBLE SUGGESTIONS

TO

HIS COUNTRYMEN

WHO BELIEVE

IN THE

ONE TRUE GOD :

BY

PRUSUNNU KOOMAR THAKOOR.

CALCUTTA :

1823.

ADVERTISEMENT.

My object in publishing this tract is to recommend those to whom it is addressed, to avoid using harsh or abusive language in their religious intercourse with European Missionaries, either respecting them or the objects of their worship, however much this may be countenanced by the example of some of these Gentlemen.

P. K. T.

HUMBLE SUGGESTIONS.*

Those who firmly believe on the authority of the Veds, that "God is *ONE only* without an equal," and that "He cannot be known either through the medium of language, thought, or vision : how can he be known except as existing, *the origin and support of the universe ?*"—and who endeavour to regulate their conduct by the following precept, "He who is desirous of eternal happiness should regard another as he regards himself, and the happiness and misery of another as his own," ought to manifest the warmest affection towards such of their own countrymen as maintain the same faith and practice, even although they have not all studied the Veds for themselves, but have professed a belief in God only through an acquaintance with their general design. Many among the ten classes of Sunnyasees, and all the followers of Gooroo Nanuk, of Dadoo, and of Kubeer, as well as of Suntu &c., profess the religious sentiments above mentioned. It is our unquestionable duty invariably to treat them as brethren. No doubt should be entertained of their future salvation, merely because they receive instructions, and practise their sacred music, in the vernacular dialect. For Yajnuvulkyu, with a reference to those who cannot sing the Hymns of the Veds,

* Of this, like the previous treatise, Raja Ram Mohun Roy was the author, as will be apprent from the most superficial reading of it. Prusannu Kumar Thakoor's name was put to this as the Raja was fond of writing anonymously and of giving the names of others to his own works.—ED.

has said "The divine hymns *Rik, Gatha, Panika*, and *Dukshubihita* should be sung ; because by their constant use man attains supreme beautytude." "He who is skilled in playing on the lute (veena), who is intimately acquainted with the various tones and harmonies, and who is able to beat time in music, will enter without difficulty upon the road of salvation." Again the Shivu Dhurmu as quoted by Rughoonundun, says, "He is reputed a Gooroo who according to the capacity of his disciple instructs him in Sunskrit whether pure or corrupt, in the current language of the country, or by any other means."

Amongst foreigners, those Europeans who believe God to be in every sense ONE, and worship HIM ALONE in spirit, and who extend their benevolence to man as the highest service to God, should be regarded by us with affection, on the ground of the object of their worship being the same as ours. We should feel no reluctance to co-operate with them in religious matters, merely because they consider Jesus Christ as the Messenger of God and their Spiritual Teacher ; for oneness in the object of worship and sameness of religious practice should produce attachment between the worshippers.

Amongst Europeans, those who believe Jesus Christ to be God himself, and conceive him to be possessed of a particular form, and maintain Father, Son, and Holy Ghost to be one God, should not be treated in an unfriendly manner. On the contrary, we should act towards them in the same manner as we act towards those of our countrymen who, without forming any external image, mediate upon Ram and other supposed incarnations, and believe in their unity.

Again, those amongst Europeans who believing Jesus Christ to be the Supreme Being moreover construct various images of him, should not be hated. On the contrary, it becomes us to act towards those Europeans in the same manner as we act towards such as believe Ram &c. to be incarnations of God, and form external images of them. For the religious principle of the two last mentioned sects of foreigners are one and the same with those of the two similar sects among Hondoos, although they are clothed in a different garb.

When any belonging to the second and third classes of Europeans endeavour to make converts of us, the believers in the only living and true God, even then we should feel no resentment towards them, but rather compassion, on account of their blindness to the errors into which they themselves have fallen. Since it is almost impossible, as every day's experience teaches us, for men, when possessed of wealth and power, to perceive their own defects.

THE TRUST DEED OF THE BRAHMO SOMAJ.*

THIS INDENTURE made the eighth day of January in the Year of Christ one thousand eight hundred and thirty **between** DWARKANAUTH TAGORE of Jorasankoe in the Town of Calcutta Zumeendor, KALEENAUTH ROY of Burranugur in the Zillah of Havelly in the Suburbs of Calcutta aforesaid Zumeendar, PRUSSUNNOCOOMAR TAGORE of Pattoriaghatta in Calcutta aforesaid Zumeendar, RAMCHUNDER BIDYABAGISH of Simlah in Calcutta aforesaid Pundit and RAMMOHUN ROY of Manicktullah in Calcutta aforesaid Zumeendar of the one part and BOYKONTONAUTH ROY of Burranugur in the Zillah of Havelly in the Suburbs of the Town of Calcutta aforesaid Zumeendar, RADAPERSUAD ROY of Mauicktullah in Calcutta aforesaid Zumeendar and RAMANAUTH TAGORE of Jorasankoe in Calcutta aforesaid Banian (Trustees named and appointed for the purposes hereinafter mentioned) of the other part **witnesseth** that for and in consideration, of the sum of Sicca Rupees Ten of Lawful money of Bengal by the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore to the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomar Tagore Ram Chunder Bidyabagish and Rammohun Roy in hand paid at and before the sealing and delivery of these

* This is a faithful reprint of the original. It was also published in the Tattwabodhini Patrika, No. 90, for Magh, 1772 Sak.

Presents (the receipt whereof they the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohun Roy do and each and every of them doth hereby acknowledge) and for settling and assuring the messuage land tenements heriditaments and premises hereinafter mentioned to be hereby granted and released to for and upon such uses trusts intents and purposes as are hereafter expressed and declared of and concerning the same and for divers other good Causes and Considerations them hereunto especially moving they the said Dwarkanauth Tagore Kaleenauth Roy Prussunoceomar Tagore Ramchunder Bidyabagish and Rammohun Roy Have and each and every of them Hath granted bargained sold aliened released and confirmed and by these presents Do and each and every of them Doth grant bargain sell alien release and confirm unto the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore their heirs and assigns all that brick built messuage (hereafter to be used as a place for religious worship as is hereinafter more fully expressed and declared), Building or Tenement with the piece or parcel of Land or Ground thereunto belonging and on part whereof the same is erected and built containing by estimation four Cottahs and two Chittacks be the same a little more or less situate lying and being in the Chitpore Road in Sootanooty in the Town of Calcutta aforesaid and butted and bounded as follows (that is to say) on the north by the House and Ground now or formerly belonging to one Fooloorey Rutton on the south by the House and Ground formerly belenging to one Ramkrishno Kur since deceased on the east by the House

and Ground now or formerly belonging to one Foolooorey Rutton on the south by the House and Ground formerly belonging to one Ramkristno Kur since deceased on the east by the House and Ground now or formerly belonging to one Radamoney Bhamonney and on the west by the said public Road or Street commonly called Chitpore Road or howsoever otherwise the said messuage building land tenements and hereditament or any of them now are or is or heretofore were or was situated tenanted called known described or distinguished and all other the messuages lands tenements and hereditaments (if any) which are or are expressed or intended to be described or comprised in a certain Indenture of bargain and sale hereinafter referred to **together** with all and singular the out houses offices edifices buildings erections Compounds Yards walls ditches hedges fences enclosures ways paths passages woods under-woods shrubs timber and other trees entrances casements lights privileges profits benefits emoluments advantages rights titles members appendages and appurtenances whatsoever to the said messuage building land tenements hereditaments and premises or any part or parcel thereof belonging or in any wise appertaining or with the same or any part or parcel thereof now or at any time or times heretofore held used occupied possessed or enjoyed or accepted reputed deemed taken or known as part parcel or member thereof or any part thereof (all which said messuage building land tenements hereditaments and premises are now in the actual possession of or legally vested in the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore by

virtue of a bargain and sale to them thereof made by the said Dwarkanauth Tagore Kalleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohun Roy for Sicca Rupees Five Consideration by an Indenture bearing date the day next before the day of the date and executed previous to the sealing and delivery of these Presents for the Term of one whole Year Commencing from the day next preceding the day of the date of the same Indenture and by force of the statute made for transferring uses into possession and the remainder and remainders reversion and reversions Yearly and other rents issues and profits thereof **and all** the Estate Right Title interest trust use possession inheritance property profit benefit claim and demand whatsoever both at Law and in Equity of them the said Dwarkanath Tagore Kalleenanth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohun Roy respectively of into upon or out of the same or any part thereof Together with all deeds Pottahs evidences muniments and writings whatsoever which relate to the said premises or any part thereof and which now are or hereafter shall or may be in the hands possession or custody of the said Dwarkanauth Tagore Kalleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohun Roy their heirs executors administrators or representatives or of any person or persons from whom he or they can or may procure the same without action or suit at Law or in Equity. **To have and to hold** the said Messuage Building land tenements hereditaments and all and singular other the premises hereinbefore and in the said Indenture of bargain or sale described and mentioned and hereby

granted and released or intended so to be and every part and parcel thereof with their and every of their rights members and appurtenances unto the said Boykontonauth Roy Rada Persaud Roy and Ramanauth Tagore their heirs and assigns but to the uses nevertheless upon the trusts and to and for the ends intents and purposes hereinafter declared and expressed of and concerning the same and to and for no other ends intends and purposes whatsoever (that is to say) **To the use** of the said Boykontonauth Roy Radapersaud Roy Ramanauth Tagore or the survivors or survivor of them or the heirs of such survivor or their or his assigns **upon Trust** and in confidence that they the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore or the survivors or survivor of them or the heirs of such survivors or their or his assigns shall and do from time to time and at all times for ever hereafter permit and suffer the said messuage or building land tenements hereditaments and premises with their appurtenances to be used occupied enjoyed applied and appropriated as and for a place of public meeting of all sorts and descriptions of people without distinction as shall behave and conduct themselves in an orderly sober religious and devout manner for the worship and adoration of the Eternal Unsearchable and Immutable Being who is the Author and Preserver of the Universe but not under or by any other name designation or title peculiarly used for and applied to any particular Being or Beings by any man or set of men whatsoever and that no graven image statue or sculpture carving painting picture portrait or the likeness of any thing shall be admitted within the said messuages building land tene-

ments hereditaments and premises and that no sacrifice offering or oblation of any kind or thing shall ever be permitted therein and that no animal or living creature shall within or on the said messuage building land tenements hereditaments and premises be deprived of life either for religious purposes or for food and that no eating or drinking (except such as shall be necessary by any accident for the preservation of life) feasting or rioting be permitted therein or thereon and that in conducting the said worship and adoration no object animate or inanimate that has been or is or shall hereafter become or be recognized as an object of worship by any man or set of men shall be reviled or slightly or contemptuously spoken of or alluded to either in preaching praying or in the hymns or other mode of worship that may be delivered or used in the said Messuage or Building and that no sermon preaching discourse prayer or hymn be delivered made or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe to the promotion of charity morality piety benevolence virtue and the strengthening the bonds of union Between men of all religious persuasions and creeds and also that a person of Good repute and well known for his knowledge piety and morality be employed by the said trustees or the survivors or survivor of them or the heirs of such survivor or their or his assigns as a resident Superintendent and for the purpose of superintending the worship so to be performed as is hereinbefore stated and expressed and that such worship be performed daily or at least as often as once in seven days **Provided always** and it is hereby declared

and agreed by and between the parties to these presents that in case the several Trustees in and by these presents named and appointed or any of them or any other succeeding Trustees or Trustee of the said trust estate and premises for the time being to be nominated or appointed as herinafter is mentioned shall depart this life or be desirous to be discharged of or from the aforesaid Trusts or shall refuse or neglect of become incapable by or in any manner to act in the said trusts then and in such case and from time to time as often and as soon as any such event shall happen it shall be lawful for the said Dwarkanauth Tagore Kalleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohnn Roy during their joint lives or the survivors or survivor of them after the death of any or either of them jointly and in concurrence with the Trustees or Trustee for the time being and in case of and after the death of the survivor of them the said Dwarkanauth Tagore Kaleenauth Roy Prussunocoomar Tagore Ramchunder Bidyabagish and Rammohun Roy then for the said Trustees or Trustee by any deed or writing under their or his hands and seals or hand and seal to be attested by two or more credible Witnesses to nominate substitute and appoint some other fit person or persons to supply the place of the Trustees or Trustee respectively so dying desiring to be discharged or refusing or neglecting or becoming incapable by or in any manner to act as aforesaid and that immediately after any such appointment shall be made all and every the messuage or building land tenements and hereditaments premises which under and by virtue of these presents shall be then vested in the Trustees or Trustee so dying desiring to be

discharged or refusing or neglecting or becoming incapable by or in any manner to act as aforesaid shall be conveyed transferred assigned and assured so and in such manner that the same shall and may be legally fully and absolutely vested in the Trustees or Trustee so to be appointed in their or his room or stead either solely and alone or jointly with the surviving continuing or acting Trustees or Trustee as the case may require and in his or their heirs or assigns to the uses upon the Trusts and to and for the several ends intents and purposes hereinbefore declared or expressed concerning the same and that every such new Trustees or Trustee shall and may act and assist in the management carrying on and execution of the Trusts to which they or he shall be so appointed (although they or he shall not have been invested with the seisin of the Trustees or Trustee to whose places or place they or he shall have succeeded) either jointly with the surviving continuing or other acting Trustees or Trustee or solely as the case may require in such and the like manner and in all respects as if such new Trustees or Trustee had been originally appointed by these presents **Provided lastly** and it is hereby further declared and agreed by and between the said Parties to these presents that no one or more of the said Trustees shall be answerable or accountable for the other and others of them nor for the acts defaults or omissions of the other or others of them any consent permission or privity by any or either of them to any act deed or thing to or by the other or others of them done with an intent and for the purpose only of facilitating the Execution of the trusts of these presents notwithstanding nor shall any new appointed Trustees or Trustee or

their or his heirs or assigns be answerable or accountable for the acts deeds neglects defaults or omissions of any Trustees or Taustee in or to whose place or places they or he shall or may succeed but such of them the the said Trustees shall be answerable accountable and responsible for his own respective acts deeds neglects defaults or omissions only and the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomer Tagore Ramchunder Bidyabagish and Rammohun Roy do hereby for themselves severally and respectively and for their several and respective heirs executors administrators and representatives covenant grant declare and agree with and to the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore their heirs and assigns in manner Following (that is to say) that for and notwithstanding any act deed matter or thing whatsoever heretofore by the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomer Tagore Ramchunder Bidyabagish and Rammohun Roy or any or either of them had made done committed willingly or willingly omitted or suffered to the contrary they the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomer Tagore Ramchunder Bidyabagish and Rammohun Roy at the time of the sealing and delivery of these presents are or one of them is lawfully rightfully and absolutely seized in their or his demesne as of Fee in their or his own right and to their or his own use of the said messuage building land tenements hereditaments and premises mentioned and intended to be hereby granted and released with the appurtenances both at Law and in Equity as of in and for a good sure perfect and indefeasible estate of inheritance in fee simple in possession and in severalty without any

Condition Contingent Trust Proviso power of limitation or revocation of any use or uses or any other restraint matter or thing whatsoever which can or may Alter Change Charge determine lessen incumber defeat prejudicially affect or make void the same or defeat determine abridge or vary the uses or trusts hereby declared and expressed and also that they the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohun Roy (for and notwithstanding any such act deed matter or thing as aforesaid) or some of them now have in themselves or one of them hath in himself full power and Lawful and Absolute Authority by these presents to grant bargain sell release and assure the said messuage land tekements hereditaments and premises mentioned and intended to be hereby granted and Released with the appurtenances and the possession reversion and inheritance thereof unto and to the use of the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore and their heirs to the uses upon the Trusts and to and for the ends intents and purposes hereinbefore expressed or declared of and concerning the same according to the True intent and meaning of these presents **and further** that said messuage or building land tenements hereditaments and premises with their rights members and appurtenances shall from time to time and at all times hereafter remain continue and be to the use upon the Trusts and for the ends intents and purposes herein before declared or expressed concerning the same and shall and lawfully may be peaceably and quietly holden and enjoyed and applied and appropriated accordingly

without the let suit hindrance claim demand interruption or denial of the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagsih and Rammohon Roy or any or either of them or any or either of their heirs representatives or of any other person or persons now or hereafter claiming or to claim or possessing any estate right title trust or interest of in to or out of the same or any part or parcel thereof by from under or in trust for them or any or either of them and that free and clear and clearly and absolutely acquitted exonerated and discharged or otherwise by the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomar Tagore Ramchunder Bidyabagish and Rammohon Roy or any or either of them their or any or either of their Heirs executors administrators and representatives well and sufficiently saved harmless and kept indemnified of from and against all and all manner of former and other gifts grants bargains Sales Leases Mortgages uses wills devises rents arrears of rents estates titles charges and other incumbrances whatsoever had made done committed created* suffered or executed by the said Dwarkanauth Tagore Kaleenauth Roy Prussunocoomar Tagore Ramchunder Bidvabagish and Ram Mohon Ray or any or either of them or any or either of their heirs or representatives or any person or persons now or hereafter rightfully claiming or posseessing any estate right title or interest at Law or in Equity from through uuder or in trust for them or any or either of them or with their or any or either of their consent privy or procurement or acts means or defaults **and more over** that the said Dwarkanauth Tagore Kaleenauth Roy Prussunnocoomar Tagore Ramchunder Bidya-

bagish and Rammohun Roy or their heirs and representatives and all and every other person or persons whomsoever now or hereafter lawfully equitably and rightfully claiming or possessing any estate right title use trust or interest either at Law or in Equity of into upon or out of the said messuage land tenements hereditaments and premises mentioned or intended to be hereby granted and released with the appurtenances or any part thereof by from under or in trust for them or any or either of them shall and will from time to time and at all times hereafter at the reasonable request of the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore or the survivors or survivor of them or the heirs of the survivor of their or his assigns make do acknowledge suffer execute and perfect all and every such further and other lawful and reasonable acts things deeds conveyances and assurances in the Law whatsoever for the further better more perfectly absolutely and satisfactorily granting conveying releasing confirming and assuring the said messuage or building land tenements hereditaments and premises mentioned to be hereby granted and released and every part and parcel thereof and the possession reversion and inheritance of the same with their and every of their appurtenances unto the said Boykontonauth Roy Radapersaud Roy and Ramanauth Tagore or other the Trustees or Trustee for the time being and their heirs for the uses upon the Trusts and to and for the ends intents and purposes hereinbefore declared and expressed as by the said Trustees and Trustee or his or their counsel learned in the Law shall be reasonably devised or advised and required so as such further assurance or assurances contain or imply in

them no further or other Warranty or Covenants on the part of the person or persons who shall be required to make or execute the same then for or against the acts deeds omissions or defaults of him her or them or his her or their heirs executors administrators and so that he she or they be not compelled or compellable to go or travel from the usual place of his her or their respective abode for making or executing the same **In witness** whereof the said parties to these presents have hereunto subscribed and set their hands and seals the day and Year first within written.

Dwarkanauth Roy Tagore.

Callynauth Roy

Prossonocoomar Tagore.

ঐরামচন্দ্র বিদ্যাবাগীশ।

Rammohon Roy.

Boycontonauth Roy.

Radapersaud Roy.

Ramanauth Tagore.

Sealed and Delivered at Calcutta
aforesaid in the presence of

J. Fountain.

Atty. at Law.

Ramgopaul Day.

AUTOBIOGRAPHICAL SKETCH.*

MY DEAR FRIEND,

In conformity with the wish, you have frequently expressed, that I should give you an outline of my life, I have now the pleasure to give you the following very brief sketch.

My ancestors were Brahmins of a high order, and, from time immemorial, were devoted to the religious duties of their race, down to my fifth progenitor, who about one hundred and forty years ago gave up spiritual exercises for worldly pursuits and aggrandisement. His descendants ever since have followed his example, and, according to the usual fate of courtiers, with various success, sometimes rising to honour and sometimes falling; sometimes rich and sometimes poor; sometimes excelling in success, sometimes miserable through disappointment. But my maternal ancestors,

* Miss Carpenter thus introduced this Autobiographical Sketch into her book, 'Last days in England of Raja Ram Mohon Roy':—

"The following letter from Ram mohon Roy himself first appeared in the 'Athenæum,' and in the 'Literary Gazette;' from one or other of which it was copied into various newspapers. It was written just before he went to France. It was probably designed for some distinguished person who had desired him to give an outline of his history; and he adopted this form for the purpose. The letter may be considered as addressed to his friend Mr. Gordon, of Calcutta."

—ED.

being of the sacerdotal order by profession as well as by birth, and of a family than which none holds a higher rank in that profession, have up to the present day uniformly adhered to a life of religious observances and devotion, preferring peace and tranquility of mind to the excitements of ambition, and all the allurements of worldly grandeur.

In conformity with the usage of my paternal race, and the wish of my father, I studied the Persian and Arabic languages,—

these being indispensable to those who attached themselves to the courts of the Mahommedan princes ; and agreeably to the usage of my maternal relations, I devoted myself to the study of the Sanscrit and the theological works written in it, which contain the body of Hindoo literature, law and religion.

When about the age of sixteen, I composed a manuscript calling in question the validity of the idolatrous system of the Hindoos. This, together with my known sentiments on that subject, having produced a coolness between me and my immediate kindred, I proceeded on my travels, and passed through different countries, chiefly within, but some beyond, the bounds of Hindoostan, with a feeling of great aversion to the establishment of the British power in India. When I had reached the age of twenty, my father recalled me, and restored me to his favour ; after which I first saw and began to associate with Europeans, and soon after made myself tolerably acquainted with their laws and form of government. Finding them generally more intelligent, more steady and moderate in their conduct, I gave up my prejudice against them, and became inclined in their

favour, feeling persuaded that their rule, though a foreign yoke, would lead more speedily and surely to the amelioration of the native inhabitants ; and I enjoyed the confidence of several of them even in their public capacity. My continued controversies with the Brahmins on the subject of their idolatry and superstition, and my interference with their custom of burning widows, and other pernicious practices, revived and increased their animosity against me ; and through their influence with my family, my father was again obliged to withdraw his countenance openly, though his limited pecuniary support was still continued to me.

After my father's death I opposed the advocates of idolatry with still greater boldness. Availing myself of the art of printing, now established in India, I published various works and pamphlets against their errors, in the native and foreign languages. This raised such a feeling against me, that I was at last deserted by every person except two or three Scotch friends, to whom, and the nation to which they belong, I always feel grateful.

The ground which I took in all my controversies was, not that of opposition to *Brahminism*, but to a *perversion* of it ; and I endeavoured to show that the idolatry of the Brahmins was contrary to the practice of their ancestors, and the principles of the ancient books and authorities which they profess to revere and obey. Notwithstanding the violence of the opposition and resistance to my opinions, several highly respectable persons, both among my own relation and others, began to adopt the same sentiments.

I now felt a strong wish to visit Europe, and obtain by personal observation, a more thorough insight into

its manners, customs, religion, and political institution. I refrained, however, from carrying this intention into effect until the friends who coincided in my sentiments should be increased in number and strength. My expectations having been at length realised, in November, 1830, I embarked for England, as the discussion of the East India Company's charter was expected to come on, by which the treatment of the natives of India, and its future government, would be determined for many years to come, and an appeal to the King in Council, against the abolition of the practice of burning widows, was to be heard before the Privy Council ; and his Majesty the Emperor of Delhi had likewise commissioned me to bring before the authorities in England certain encroachments on his rights by the East India Company. I accordingly arrived in England in April, 1831.

I hope you will excuse the brevity of this sketch, as I have no leisure at present to enter into particulars, and

I remain, &c.,
RAMMOHUN ROY.

INTRODUCTION.*

SEVERAL of my friends having expressed a wish to be possessed of copies of my Translation of the Veds, and Controversies with those Brahmuns who are advocates for idolatry, I have collected for republication such of those tracts as I could find, either among my own papers or those of my friends who happened to have brought them from India, and now offer them to the public in their original form.

I feel induced to set forth here, briefly, the substance of these writings, to facilitate the comprehension, of their purport, as being foreign to the generality of European readers. The Veds (or properly speaking, the spiritual parts of them) uniformly declare, that man is prone by nature, or by habit, to reduce the object or objects of his veneration and worship (though admitted to be unknown) to tangible forms, ascribing to such objects attributes, supposed excellent according to his* own notions : whence idolatry, gross or refined, takes its origin, and perverts the true course of intellect to vain fancies. These authorities, therefore, hold out precautions against framing a deity after human

* This Introduction appears in the 'Translation of several principal Books, Passages, and Texts of the Veds, and of some controversial works on Brahmunicipal Theology' which Ram Mohun Roy published in London in 1832, and from which many of the tracts contained in this volume have been reprinted.—ED.

imagination, and recommend mankind to direct all researches towards the surrounding objects, viewed either collectively or individually, bearing in mind their regular, wise and wonderful combinations and arrangements, since such researches cannot fail, they affirm, to lead an unbiassed mind to a notion of a Supreme Existence, who so sublimely designs and disposes of them, as is every where traced through the universe. The same Veds represent rites and external worship addressed to the planets and elementary objects, or personified abstract notions, as well as to deified heroes, as intended for persons of mean capacity ; but enjoin spiritual devotion, as already described, benevolence, and self-control, as the only means of securing bliss.

RAMMOHUN ROY.

London, July 23, 1832.

P. S. In all the following Translations, except the Cēna Upanishad, the mode of spelling Sanscrit words in English, adopted by Dr. J. B. Gilchrist, has been observed.
